



# IMPROVEMENT ERA

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FEBRUARY, 1915

No. 4



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL  
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF  
JESUS CHRIST OF LATTER-DAY SAINTS

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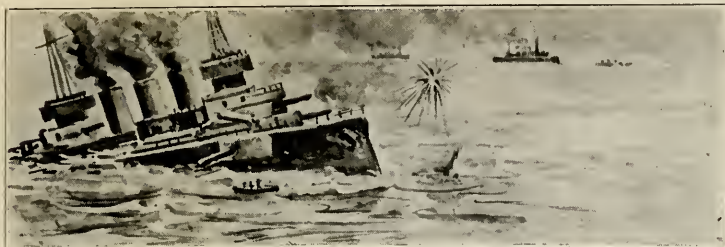
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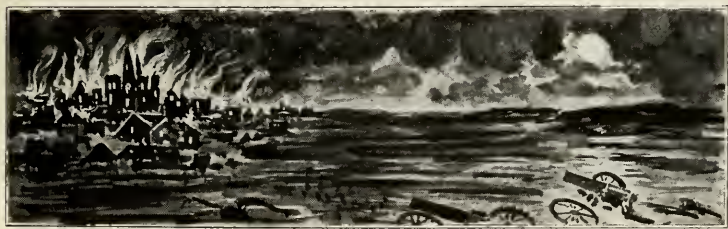
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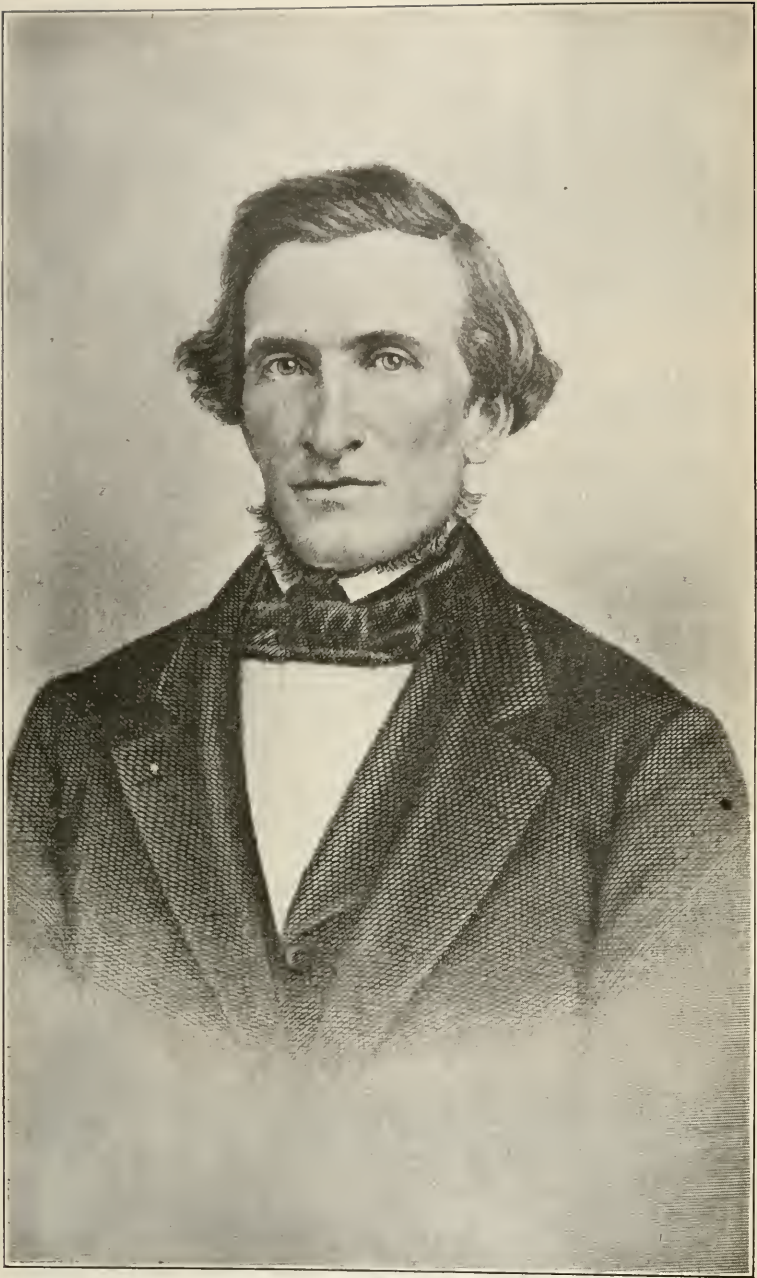
## WHEN SHALL WAR CEASE?

Lo, countless prayers are sent unto the skies,  
 And wives and mothers shed their bitter tears,  
 And famine stills the orphan's hunger cries;  
 The hearts of age are broken in their fears;  
 On field and meadow lie the thousands slain,  
 And ancient cities pass away in flames,  
 And need and beauty make their pleas in vain.  
 For man's wild passion Christ's sweet message shames.  
 Yea, in mad hatred millions draw their breath,  
 The dead, unburied, float on mere and flood,  
 And on the deep, men sink in ghastly death,  
 And love is lost amid the seas of blood:  
 When comes Thy reign, O Christ; when will War cease?  
 Yet dark the Night, when comes the dawn of Peace!

ALFRED LAMBOURNE







PRESIDENT JEDEDIAH M. GRANT

Born, Windsor, Broome County, New York, February 21, 1816; died  
December 1, 1856, Salt Lake City, Utah.

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## The Hand of God in Events on Earth

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BY PRESIDENT JEDEDIAH M. GRANT

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[Elder Jedediah M. Grant, second counselor to President Brigham Young, (1854-1856), as early as the first named date foreshadowed some of the conflicts that were to be witnessed in the world in the latter days. From two of his sermons, delivered February 19 and April 2, 1854, are quoted the prophetic words which follow, and which appear especially timely under conditions at present prevailing in the European nations. The quotations from the sermons were printed last October in *Liahona the Elders' Journal*, in which a series of testimonies of the leaders of the Church, past and present, are being featured.—EDITORS.]

We need not expect the eyes of the inhabitants of the earth to be opened to understand the meaning of the astounding events that are transpiring around them, for one of the marked signs of the last days is the blindness of the people; we are told they should have eyes and see not, and ears and hear not, and hearts and understand not. If in the days of Jesus this was true of the Jews and surrounding nations, it is doubly so now in relation to the nations with which we are acquainted. Though the fulfillment of the words of the prophets is clear and visible to us as the noon-day sun in its splendor, yet the people of the world are blinded thereto; they do not comprehend nor discern the hand of the Lord.

We can see his hand in all the events of the earth; we see it in the revolutions of our own continent; we see it in the scattering and scourging of the house of Israel; in the fading away of nations, on the right and on the left; in the present commotion in our own nation; in the broils and contentions between the South and the North; we see the hand of the Lord visibly at work in Europe, not only in the spread of the gospel, in the prosperity of the people of God, and in the proclamation of the eternal principles of truth through the agency of the elders of Israel, but in the war cloud gathering black around, dying the

ocean with human gore, and drenching the solid earth with blood; we see it in the preparations of war, and the framing of treaties of peace among strong nations.

The world is in commotion, and the hearts of men fail them for fear of the impending storm that threatens to enshroud all nations in its black mantle. Treaties of peace may be made, and war will stop for a season, but there are certain decrees of the gods, and certain bounds fixed, and laws and edicts passed by the high courts of heaven, beyond which the nations cannot pass; and when the Almighty decrees the wicked shall slay the wicked, strong nations may interfere, peace conventions may become rife in the world and exert their influence to sheathe the sword of war and make treaties of peace to calm the troubled surface of all Europe, but to no effect; the war cloud is still booming o'er the heavens, darkening the earth, and threatening the world with desolation.

When we see nation stirred up against nation, and on the other hand see other nations exerting a powerful influence to bring about negotiations of peace, shall we say they can bring it about? Do we expect they can stay the onward course of war? The Prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the prophets have declared by the spirit of prophecy in them.

Why is it that the Latter-day Saints are perfectly calm and serene among all the convulsions of the earth—the turmoils, strife, war, pestilence, famine and distress of nations? It is because the spirit of prophecy has made known to us that such things would actually transpire upon the earth. We understand it, and view it in its true light. We have learned it by the visions of the Almighty—by that spirit of intelligence that searches out all things, even the deep things of God.

Three days before the Prophet Joseph started for Carthage, I well remember his telling us we should see the fulfilment of the words of Jesus upon the earth, where he says the father shall be against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law; and when a man's enemies shall be those of his own household.

The Prophet stood in his own house when he told several of us the night visions of Heaven were opened to him, in which he saw the American continent drenched in blood, and he saw nation rising up against nation. He also saw the father shed the blood of the son and the son the blood of the father; the mother put to the death the daughter, and the daughter the mother; and natural affection forsook the hearts of the wicked; for he saw that the Spirit of God should be withdrawn from the inhabitants of

the earth, in consequence of which there should be blood upon the face of the whole earth except among the people of the Most High. The prophet gazed upon the scene his vision presented, until his heart sickened, and he besought the Lord to close it up again.

Some think we rejoice to see the wicked in their distress, and to behold the calamity that is coming upon the earth. That is not the true cause of our rejoicing; but we rejoice to see the predictions of the prophets coming to pass, the reign of wickedness closing, which is the cause of all the ills to which mortality is heir, the cause of God move on in its majesty, and the great work fast approaching the winding up scene of the dispensations pertaining to earth.

The Prophet Joseph Smith was visited by an holy angel, clad in robes of light, who authorized him to sound the trump of the gospel of peace, and receive the sacred records from the earth, and the Urim and Thummim, and who laid hands upon him and gave him the gift of the Holy Ghost, and authorized him to baptize for the remission of sins, and organize the Kingdom of God on the earth.

The grand secret is told in a few words; the fact is, the Almighty God has spoken from the heavens, sent heavenly messengers, and organized his Church, restored the Holy Priesthood, established his government upon the earth, and exerted his power to extend it, and send forth his word.

Let us rally around the standard of God, and when we are in the circle of truth, then let the devil and the enemies of the Church of God fire their loudest guns, and wage their war, and marshal their strength, yet, armed with the armor of righteousness, clothed with the Priesthood and generalship of the Almighty, we shall successfully resist and triumphantly conquer Satan and all his allied forces of the earth and hell. They will then find out whether Joseph had a right to rule by the power of the Priesthood. They will then find out that the "Mormons" are authorized to preach the Gospel of God, gather Israel, build up Zion, bind Lucifer with a chain, and establish the reign of peace on earth.





# Making Farm Life More Attractive

BY F. S. HARRIS, PH. D., DIRECTOR SCHOOL OF AGRICULTURAL ENGINEERING AND MECHANIC ARTS, UTAH AGRICULTURAL COLLEGE

That life on the ordinary farm has not been as attractive as it should have been, is evidenced by what might almost be called a stampede of country-bred young men to the city. During the last few decades the relative decrease in population of rural districts and the rapid growth of cities has been conspicuous the world over. If this movement is to be counteracted, the country must offer attractions to balance the advantages found in the modern city; but it is believed that these very much desired attractions in



*Photo by F. S. Harris*

## LOCATING AN EXPERIMENTAL DRY-FARM

country life are rapidly being developed. The history of the changes in distribution of population and the causes underlying them is very interesting.

Long before man engaged in any other form of industry he secured his living from the kind of work now classed as agriculture. He gathered the herbs and fruits that were produced in abundance by mother earth, and tended flocks and herds which utilized the forage of the hills in producing food and clothing for him. Indeed, his entire sustenance was derived directly or indirectly from the soil. At first there was little or no commerce, and



each man produced everything that was necessary for the welfare of himself and family; but with the advance in civilization, The work was gradually divided

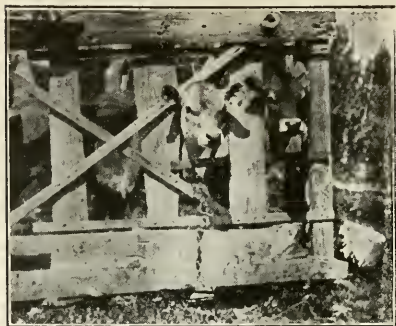
until separate trades and professions were developed, with the result that each person became more and more dependent on the work of others. Farming was then only one of the many kinds of work at which people earned a living. Cities were built, and entire communities depended entirely on the outside for products of the farm.

The relation between rural districts and the city, varied somewhat from century to century, but it was not till within the last two

or three generations that a complete readjustment came. With the development of modern methods of transportation and communication, and with the invention of improved machines of all kinds, came a revolution in commerce, and, at the same time, a tremendous stimulus was given to city building. The best en-

ergies of scientists and builders were given to problems arising from the massing of people into the comparatively small area of a modern city.

Many advantages naturally arose from the bringing together of so many people. Families of moderate means were able to have water in the house, sewage connections, electric lights and many other conveniences that had not been known in the country districts. Facilities for the education of children were at hand, amusements of all kinds were easily obtained and there was an opportunity to satisfy the longing for social intercourse which seems so necessary to the happiness of human beings. Of course, many disadvantages were found to accompany city life, but these were



*Photo by F. S. Harris*

BEAUTY CAN BE FOUND IN EVERY  
PART OF THE FARM



*Photo by F. S. Harris*

THE RURAL SCHOOL SHOULD BE GIVEN  
CAREFUL ATTENTION

remedied as nearly as possible by the best thought of the age which was being given to the problems of the city.

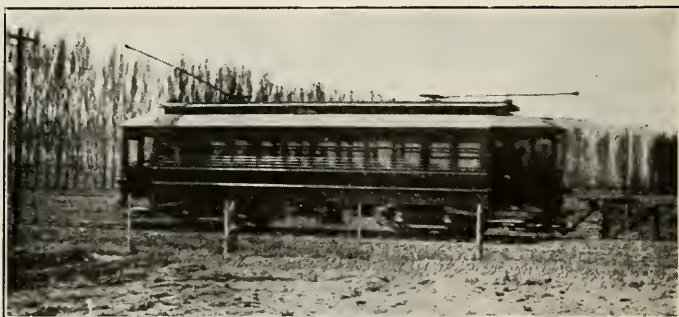
These great developments in the city were not accompanied by corresponding advances in rural districts, and, as a result, much of the best talent of the country was naturally attracted to centers



*Photo by F. S. Harris*

#### INTENSIVE FARMING HAS MANY ATTRACTIONS

of population where there was an opportunity for greater development. Even the best farming districts suffered. The rural population increased but slowly and, in many cases, actually decreased; while at the same time the cities grew by leaps and bounds like great mushrooms springing up after a summer shower.



*Photo by F. S. Harris*

#### INTERURBAN TROLRIES ADD TO THE ATTRACTIVENESS OF COUNTRY LIFE

While it is probable that there always will be a movement of population cityward—and this is doubtless a good thing—still, it became evident that a halt must be made somewhere or the farms would be depopulated and the food supply of the world shut off. This state of affairs turned the attention of scholars and statesmen toward the country to see what could be done to keep more people

on the land. An investigation revealed the fact that if rural districts are to maintain the position which the welfare of mankind demands, more attention must be given to the solution of rural problems. The city will probably never be a less important factor in civilization than it is today, but the country must also be given



*Photos by F. S. Harris*

The work of Agricultural Experiment Stations is of great service to farmers.

Pumping water will add to the number of farm homes that can be made in arid regions.

Cement is of great service to the farmer.

Great irrigation works transform the deserts into happy homes.

Scattered and poorly arranged buildings add greatly to the farm chores.

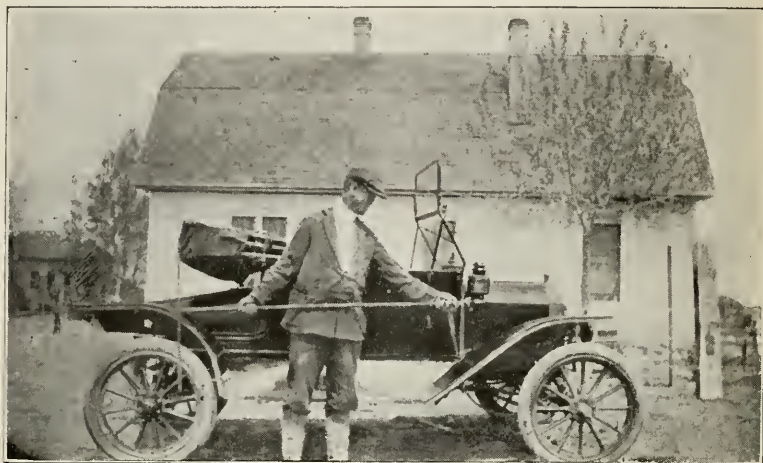
Neatness of the farm yard adds to the attractiveness of the farm.

a hearing; and those who live on the land and cause the soil to produce of its bounties, must be taken care of as well. They must have equal opportunities with those living in populous centers.

There are at present a number of forces at work which will help to make life on the farm more attractive and overcome many of its disadvantages. Some of these forces are just beginning their operation while others have been working for some



time. Probably the greatest single factor working toward rural betterment, is the wave in favor of rational education which is being felt in every country district. The conviction is gradually becoming more firmly fixed in the minds of country folk, that what they want is an education suited to the environment in which they are to live. They are not so much interested in the culture that would make them good citizens of Paris or London, as in the information needed by tillers of the soil, living in an age of civilization and desiring to fill their proper places in that civilization. They want to know how to do their work in an up-to-date manner, and at the same time they wish to be intelligent citizens of the community, realizing the joys of life and contributing something



*Photo by F. S. Harris*

THE COUNTY AGRICULTURAL ADVISOR WILL BE OF GREAT PRACTICAL  
VALUE TO THE FARMER

to the welfare of mankind. The education, therefore, that is to improve rural life, is not the kind that will make the farmer dissatisfied with his lot and anxious to change his conditions; but the kind that will give him a better understanding of his high and noble calling and make him a more effective unit in his own branch of society. The day of this kind of education has dawned, and it is to be hoped that the rays of its energizing sun will rapidly penetrate even the remote corners of the open country till the inhabitants thereof may be lighted with a newness of life in the commonplace occupations which were previously held in low repute.

Wonders are also being worked by the introduction of modern business methods on the farm and the use of suitable methods of cost accounting in finding the profits and losses. Farming as an

up-to-date business, where every department is given careful study, is an entirely different thing from what it was when conducted by the old slipshod method of simply raising crops and live stock after the manner of previous generations. Business methods in farming not only lead to better ways of doing things on the individual farm, but they help to promote co-operation among farmers for mutual helpfulness in buying, selling and conducting all necessary transactions.

In the past, one of the greatest disadvantages of farm life has been the isolation accompanying it: when working in the field, the farmer is constantly interested in his crops and stock and does not become so lonesome as his wife who is at home all day. The lack



*Photos by F. S. Harris*

A class of students studying agriculture in the field.

A farm house of this type cannot attract young people very strongly. The lack of neatness is conspicuous.

The beginnings of a farm home. Neatness is seen everywhere.

The farm is a home, and a good house is as necessary on the farm as in the city.

of association, however, can not help having its effects even on the farmer. A number of comparatively recent inventions and developments have done much to overcome the disadvantages accompanying isolation. The rural free delivery of mail makes it possible for the man in the country to get his papers and letters each day just the same as those living in the city. He is thereby able to keep in much closer touch with the world than when the mail was obtained only at irregular periods when trips to town were necessary. The parcels post in connection with the mail service means much to the people living in rural districts, since it enables them to get many commodities that could not previously be had

except at a very high cost. It may also be used as a medium of profitable marketing.

The value of rural telephones to people living in the country can hardly be overestimated. Not only is the work of the farmer greatly helped by this convenience, but his wife and children are made more contented, as they have at their disposal constant means of communication with friends at some distance away. Young people long for the society of other young people, and the telephone enables them in part to satisfy this longing without leaving the farm.

The building of interurban trolley lines, the making of good roads, and the use of the automobiles all help to reduce the effects of distance, and place the isolated farmer in closer communication



*Photo by F. S. Harris*

GOOD HORSES ADD GREATLY TO THE  
ATTRACTIVENESS OF THE FARM

with other people, thus lessening the undesirable features of country life. With the trolley or automobile it is possible in a comparatively short time to call on a neighbor, to attend church or a social, or to make a trip to the city.

Many little conveniences such as the cream separator, the gasoline engine and the electric motor all tend to remove the drudgery from farm life. The proper construction and arrangement of

buildings help to reduce the almost endless number of chores always found on a farm; and the use of cement and other suitable materials makes the farm home a much more attractive and sanitary place than it used to be. There are very many little devices that can be used about the farm to reduce the work and make it more pleasant. These many conveniences have been slow to reach the farm, but their adoption in the future means a great lightening of the burdens of the farmer and his wife.

Although the man on the land has been almost forgotten in this age of rapid city building, yet he is destined to come into his own in the very near future. The new discoveries in agriculture science, the introduction of an educational system suited to rural needs, the adoption of better business methods, the improvement in means of communication and transportation, and the conveniences that can now be had in farm homes will all contribute toward making farm life more attractive in the future than it has ever been in the past. When these forces have had time to fully operate, a transformation in all the aspects of country life may be expected.

LOGAN, UTAH



# Evolution not Supported by Embryology

BY ROBERT C. WEBB

[Continuation of the sixth of the series of articles written for the *ERA* by Dr. Webb, on allied subjects. Each article is complete in itself, but students should read the whole series.—EDITORS.]

But it is equally evident that the subsequent analogies between the embryonic structure and those of lower animals have little or no "recapitulatory" significance. This may be argued from the fact, not generally understood, that, in a very real sense, the developing young of any animal is a separate individual being from the very beginning of its history; functioning with its own organs, according to the needs of its environment at any given stage, and producing only such organs as structurally and functionally are demanded at any such stages. Even in the mammals the connection between the circulation of the mother and the embryo is not direct, but the necessary nourishment and aeration are communicated by a process known as dialysis, consisting of a certain percolation through the tissues covered by the placenta. Indeed, the moment that we recognize the obvious fact that the whole process of maturing the embryo is one of cell-division and cell-distribution, so soon will we understand that it must, from the mere necessity of the case, proceed from a simple form of organization to one more complex, which is to say more varied or elaborated, the broad general outlines of the intended structure being first produced, and the details and special differentiations being filled in afterward. Such being the case, it is obviously reasonable that, at various times in the development of the embryo, there should be very close analogies to structures found in lower and simpler organisms. Nor, when we consider that there is a gradation in life-forms, just as in the light spectrum or the musical scale, is it remarkable that a representative of the "higher orders," built up in nature's fashion, as just explained, should progressively approximate higher and higher forms of organism. But such a "recapitulation" as this bears no necessary and logical relation to any assumed "ancestral history:" such a claim is even absurd in some particulars, as already seen.

According to this explanation of the matter, we find that the first step in the development of the germ is the formation of the "primitive groove," which is comparable to the keel of the ship, first laid down upon the ways. Its subsequent history also resembles the process of ship-building in the fact that the framework and essentials are first produced; later, by specialization and elaboration, all parts are perfected together, by a development which

works on all at once, and does not attempt to complete one part ahead of the others. Thus, the head is formed, not from a knob, but by an actual infolding of one end of the tube-like embryo. The brain within it is at first elongated, like itself, but later approaches spherical contours, and develops and enlarges in special regions, as predetermined by the rank of the individual in the grade of intelligence, entirely in step with the growth of the embryo in other characteristic particulars. This is the story of development in every other organ of the body; not necessarily because of a strange habit of "recapitulating" stages in the *ontogenetic* process by which the race was "evolved," but because, on any theory whatever, the growth and formation of all organs—because of the process of cell-division and specialization—inevitably proceeds from the simplest to the more complex forms. Because the germ is first an elongated tube-like structure, the brain begins in elongated form; because the tube is predestined to fold, bud and differentiate to form a definite order of mature being, the brain, and every other organ along with it, progressively approaches the destined form, as the total structure gradually elaborates. In respect to the gradual modification of the embryo to a nearer and nearer approach to the advanced form which it is destined to eventuate, the rule of perfection applies to it at any given stage that applies to all mature animals in the state of nature. In fact, even as to a mature animal, the principle stated by Agassiz, in the following words, applies also to the embryo:

"In one sense, all animals are equally perfect. Each species has its definite sphere of action, whether more or less extended,—its own peculiar office in the economy of nature; and a complete adaptation to fulfil all the purposes of its creation, beyond the possibility of improvement. In this sense, every animal is perfect. But there is a wide difference among them, in respect to their organization. In some it is very simple, and very limited in its operation; in others, extremely complicated, and capable of exercising a great variety of functions."—*Principles of Zoology*.

Since our biologists, therefore, have led off with the habit of comparing the embryo with mature beings in nature, we may dare to extend the analogy, even if into a new direction. But that our new analogy is more evidently scientific cannot be denied. At any stage of its growth the adjustment between the embryo and its environment is perfect—just like that of all mature beings, simple or complex—and the adjustment is maintained by organs of such a degree of simplicity or complexity as are required by the organism at that particular stage of growth, and no other. Thus, when the embryonic body is at a very simple stage of development, we find that the heart is a simple, one-chambered pulsating vessel, which becomes two-chambered, and later four-chambered, only as similar complexities in other parts of the structure are produced. A four-chambered heart, or even a highly convoluted mammalian

or human brain at an early period would be, not only unnecessary to the needs of the total structure at that period, but also would argue that the process had proceeded irregularly—and this is not nature's method—making of the embryo precisely such a monstrosity as would be a child with a man-size head, hands or feet. In the same manner, organs resembling the "corpora Wolffiana," mentioned by Mr. Darwin, as above, are sufficient to discharge kidney functions at an early period, for the very obvious reason that no more complicated structures are then needed. Further, in accord with the evident rule of economy holding for all natural processes, the single body canal is developed first, later the differentiation which produces double openings, which differentiates the birds and the monotremata from the higher mammals. This involves merely that the stage has not been reached in which it is consistent to have the complete structure with two external canals. The indispensable elements appear first, in general outline, then the variations, merely because the process of gestation progressively transforms a simple structure into more and more differentiated forms. We may assert, furthermore, that this is positively all that science tells us on the matter; for, even though we may have to depend upon our zoologists for the facts in the case, we do not depend on them for our knowledge of the laws of logic, which alone enable us to sift the "evidences" which they offer for their ambitious theory. The theory of the "recapitulation" of ancestral types is not inevitable at any stage of the process; consequently, not logical in the sense of furnishing a demonstration, as they claim.

As regards the "conspicuous tail" mentioned by Romanes, we may remark that it merely indicates an apparently necessary stage in the transformation of the elongated "worm-like" embryo into the contours of its mature form. The "buds" of the lower limbs start out at points above the insertion of this "tail," an anatomical feature retained to maturity; but, whereas in some animals, owing to a "conditioning feature" existing, probably, from the earliest appearance of the germ-cell, the "mammalian plan" is varied by the continuous growth of the tail, along with the other organs and limbs, in man it ceases to develop, or rather does not develop at all, after the appearance of the rudimentary limbs. At no stage after the development of the limbs is there discernible a true tail in the human embryo. If the embryonal development "recapitulates" generic evolution, we should logically expect the tail to develop to a certain very advanced stage, and then to dwindle: this is not the case, however. The limbs appear first as rounded buds, from which the rudiments of fingers start out as soon as the "arm" begins to lengthen. There is no suggestion of the alleged stages by which the fish fin passed into the hand. Why is this important process not "recapitulated?"



Other alleged "evidences" manifest the same contempt for logical principles. Thus, with childish glee, our would-be remodelers of "religious thought" gravely inform us that the human embryo, at a certain stage, "is covered very thickly with wool-like hair"—therefore, our monkey ancestry is established, they suppose. It is unnecessary to comment further on this remark than to call attention to the fact that the human animal is naturally a hairy animal, and that, in proper conditions hair may be grown on any part of the body, except, of course the palms of the hands and the soles of the feet. The atrophy of the hair follicles in most of the skin is no more remarkable, and no more "evolutionary" than the disuse of numerous muscles in the body, which should be used in a really "normal" being, precisely as the "flying muscles" of a domestic fowl are found to be much weakened, and not nourished up to the point of permitting strong flight, as in birds having no "white meat." These are all examples of variation by atrophy, which, as we have already claimed, is the larger part of all certainly established variation. Similarly, most of the so-called "vestigial organs," such as the vermiform appendix, argue to derivation from no "lower animals" having them developed, but, precisely, to such changes in habits, diet, etc., as may be imagined in all the radical revolutions in the past history of this world, which cannot have failed to modify habits. But, of course, this is "absurd," because we say nothing about "monkey ancestry," as is acceptable to our "revisers of religious thought."

But the utter superficiality of all alleged "analogies" and "affinities" involved in the common "evolution" arguments are more apparent in some other matters. Thus, certain so-called "scientists" have had the impudence to assert that the human embryo reproduces the "worm" stage at a certain point in its development. We find of course that this stage is suggested by the appearance of an elongated tube-like structure, which might suggest some low member of the *Vermes* or *Holothuroidae*, but for the plain and simple fact that the tube does not represent the alimentary canal, but the beginnings of the vertebral column. But, when we come to the consideration of the developing eye, for example, the assertion that the embryo "recapitulates" the development of ancestral types is reduced to the lowest terms of absurdity. There are no analogies worth mentioning between this process and any assumed possible stages of development in the race.

This brings us to the king-argument in this entire connection—the appearance of gill-slits and arterial arches in the third and fourth-week embryo. Before yielding, however, to the assertion that these structures may possibly have a "recapitulatory" significance, several facts associated with their appearance should be carefully investigated. In the first place, although there are no signs of branchiae, or gill structures, in the embryos of any higher

mammals, and although, as some authorities have asserted, the slits themselves are not fully perforated—they seem, as is asserted, to be closed by membranes—the fact remains, unless all published drawings of these features are quite misleading, that the arteries circulate the foetal blood through the gill-arches, precisely as if true “water-breathing” were taking place. Secondly, these apparent gill-slits persist for less than three—probably not for more than two—weeks of the entire period of embryonic development, and disappear with the complete establishment of umbilical circulation and aeration. These facts would seem to argue strongly that these gill-slits and arterial arches are not “vestigial structures” in any sense, but that they actually subserve some present use very closely analogous to breathing and the “aeration” of the blood by osmosis in mature animals of the water-breathing types. When we consider the further fact that the embryo itself floats in the liquid filling the amnionic sac, the concurrent presence of a very well developed water-breathing structure seems to furnish confirmatory evidence of our supposition. Indeed, this conclusion has actually been reached by several competent anatomists, not under obligation to weave arguments for the support of an indigent hypothesis. Thus, Agassiz directly states that, in the embryo of a fowl in the egg shell, “there exist true gills upon the sides of the neck, and a branchial respiration goes on.” (*Principles of Zoology*.) At this stage the human embryo is less than a quarter inch in total length, and the functions are probably very slow, so that such air as may be in the amnionic water may be sufficient for its needs. At any rate the facts enforce our conclusion that, previous to the development of more efficient apparatus for maintaining the normal equilibrium of conditions required by nature, a simple temporary structure is improvised to serve present need, and is eliminated with the completion of other organs. In perfectly analogous fashion, the young mammal, unlike the young bird, unable to begin life by taking food like his parents, continues his “parasitic existence,” as we might call it, by the curious habit of absorbing its mother’s milk. This temporary function persists until, with the growth of its teeth, it is able to eat like a normal adult. That the mammalian young is not born with fully developed teeth merely exemplifies the fact that nature requires further time, and new conditions for their development, meantime using a temporary, and rather rudimentary expedient, until the more perfect structures appear. The explanation of a temporary structure to supply a temporary need also explains the gills on the unborn terrestrial “salamanders” mentioned, as above, by Romanes.

If, however, the stages of development, and the temporary forms, found in the course of up-building the mammalian, or vertebrate, embryo, argue “ancestral vestiges” and “recapitula-

tions," the rule of analogy should be observable throughout the entire world of living forms. In this test, however, it is found sadly and absurdly deficient. Thus, in the development of those six-legged arthropods, known as insects, whose structure is, in many points, quite as advanced and complicated as that of vertebrates—although along different lines—we find the curious process of "metamorphosis," instead of the direct production of the young from the egg-cell. Without mentioning the wings of these creatures, which, like those of birds, as already explained, may be held to offer grave difficulties in the way of the evolution theory, we may assert positively that the larval (*i. e.*, the grub or caterpillar) stage of an insect bears any resemblance whatever to its mature, or "imago" form, and presents no parallels or analogies to any assumed "ancestral types." The insect larva differs from the vertebrate embryo in the fact that it is a complete and independent being, so far as the requirements of its environment demand completeness. When, however, it shrivels into the pupa, or chrysalis, stage, resuming a form of embryonic life, in course of which it is radically transformed, we discern a stage of development which would be difficult to explain by "ancestral analogies." On the other hand, the process by which the legs and "pro-legs" of the caterpillar are eliminated, and the six-jointed limbs of the mature insect appear, is only another proof that temporary structures, intended to serve temporary uses, are formed and used, and disappear in due time. The transformation of the larva into the chrysalis is not typical of slow development in ancestral forms, as assumed, but a metamorphosis almost Circean in its suddenness and completeness.

Such facts as these have been utterly ignored by advocates of the evolution hypothesis. Nor are these the only ones. The few facts supposed to prove it, or to create a presumption of its truth, have been treated very much in the same manner as the facts of astronomy were handled by the wise men of old, in their efforts to demonstrate the Ptolemaic theory of the universe, and prove that this earth was the centre around which all the stars revolve. However favorable the few facts collated by "scientists" may appear to the hypothesis, or dogma, of organic evolution, there are myriads more that fatally oppose it. It may be, as they claim, that all the innumerable types, organs, functions and structures found through organic nature were really produced by some sort of variation on more primitive forms, but it may be asserted positively that they are not to be explained by the evolution hypothesis, which would have to be radically modified in almost every particular before it could possibly be accepted as a clear explanation of even the smallest fraction of the appallingly numerous variants of form to be found in nature.



# Navajo Marriage Customs

BY J. F. ANDERSON, A. B., DEPARTMENT OF HISTORY, MILLARD  
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Courtship in Navajo land is done on the Miles Standish plan. The young man is usually ready to marry long before he is twenty years old. He keeps entirely away from the *hogan* of his prospective bride, for it is considered bad decorum for a young man to visit his bride at her home before they are married. He has become acquainted with her by meeting her at the sheep herd, at a ceremonial or festival gathering, or alone on the mountain trail, or in the deep arroya, where he may have sung to her his love songs. But he comes on his final courtship by proxy, usually enlisting the services of an uncle to bear messages of love to his



*Photo by Harper, Utah Arch. Exped.*

FLASHLIGHT OF THE UTAH EXPE-  
DITION

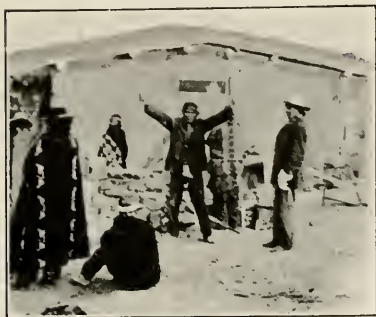
With the auxiliary members and Indians  
at a night campfire in an Arizona forest.

Priscilla. The period of courtship is brief and when the young brave has summoned sufficient courage to "propose," he goes with one or more of his relatives to the girl's parents bearing appropriate presents for them. Still the young man is silent; custom demands that his relatives plead his cause. This they do by extolling his virtues, recounting his deeds of bravery and skill in the chase.

The presents are offered to the girl's parents, only. If they are rejected it means that the young man's suit is denied; if accepted, the marriage contract is complete and the time for the ceremony is set at from five to ten days later. The presents given usually consist of from five to fifteen Navajo mustangs. A buxom Navajo maiden of a reputable family may demand fifteen or more horses. The parents, however, do not regard such an exchange as a sale of their daughter in marriage. To them it is merely a sanction of the gift by tradition. Navajo children are much loved and well treated by their parents, who are loth to force them against their will and never chastise them by corporal punishment.

The marriage ceremony is always performed at the home of the bride's mother, but it must be in the absence of the mother, for the troublesome "mother-in-law taboo" is effective after the engagement. Relatives and friends assemble at the *hogan* for the event.

The ceremony is elaborate, beginning with pollen-painting of the bride and the groom. To them pollen is the emblem of life and fruitfulness. Then follows the ceremony of hand-washing. This is followed by the eating, in a peculiar way, by means of the fingers, a dish of corn gruel by the bride and the groom. The dish of corn gruel is the Navajo "wedding cake." After performing numerous religious rites the assemblage is led by the *shaman*, or priest, in addressing an appeal to the sun, the moon, the "he-and-she-rains," and all the other divinities for their favor in behalf of the bride and groom in their married career.



NAVAJO TRADERS AT AN ARIZONA TRADING POST

The Navajos are experts at driving bargains.

Any deviation from the precise sequence of events in the ceremony, or the omission of a single word from the chants and prayers, they believe incurs the lasting displeasure of their gods.

After the ceremony the guests give advice to the newly married couple and are profuse in their predictions of a long and happy wedded life with "plenty of corn and meat to eat."

Navajo law requires that when a man marries he must get his wife from some other clan than the one to which he belongs. After marriage he is regarded as a member of his wife's clan and is supposed to leave his own clan to make his home with the clan to which his wife belongs. Descent is always reckoned through the female line. Among the Navajos it is the man who changes his family name after marriage and sacrifices his family identity.

The Navajo woman is always well treated and occupies a position of dignity in the family—in fact, she is the head of the family. The line of family descent is maintained through her and the children belong to her clan and must take her family name. She perhaps does most of the work, but the Navajo husband is not so lazy as the men of most Indian tribes. He cares for the horses and burros, helps hoe the corn, and will often help his squaw tend the papoose.

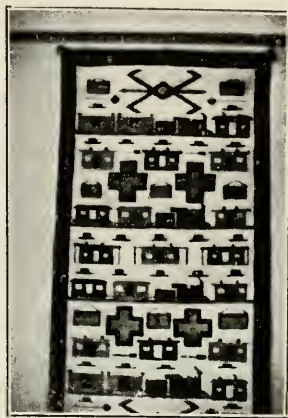
Polygamy is very common among the Navajos. Often a young Indian will marry the mother of several daughters, if she

happens to be a widow. Then he will proceed to marry all the daughters of the family. In this way he avoids the "mother-in-law taboo" which forbids him to look his mother-in-law in the face. The mother of the daughters is his wife—not his mother-in-law—and in marrying the daughters he becomes his own father-in-law. The number of wives a Navajo may take is limited only by his ability to supply enough presents in exchange for them and by his ability to provide for them. The regular marriage ceremony is performed only when he marries the first time. All additional wives are taken merely by common consent and without ceremony.

Polyandry is not so common as polygamy, but there are authentic cases of Navajo women having several husbands. Women have the same privilege as men in marrying the brothers of their dead or divorced husbands. There are cases where a Navajo woman has married a whole family of brothers.

Divorce is common and is readily brought about without ceremony. The husband and wife may separate at any time with, or without, mutual consent. If a Navajo, upon approaching his *hogan*, finds that his wife has piled his saddle, bridle, hunting paraphernalia, and personal effects outside the *hogan*, before the entrance, it is a notification that she has decreed herself divorced from him and his honor will not allow him to violate her decree. His only recourse is to return to his own clan. Later they may adjust their differences and remarry if they elect to do so. The man may take the initiative in the divorce by simply taking his personal effects and going to his own or some other clan. This done, the divorce is complete without the necessity of the divorce court holding a "matinee." A couple may separate and reunite at will, as often as they please, without the interference of any Navajo law.

Every Navajo woman is a thorough suffragette. Her voice in government and public affairs is equal to that of the man. It is she who determines where the *hogan* shall be built, where the sheep and goats shall be herded, when and where the corn shall be planted and what the household expenditures shall be. When the husband wishes money, wool, skins or blankets with which to buy ammunition, tobacco or trinkets, he must go to his squaw and



A NAVAJO BLANKET

The woman who wove this blanket of extraordinary design had been to the railroad, a hundred miles away from her *hogan*, and had seen a train which is a part of the design. It is an extra large blanket such as would consume almost a year of an expert weaver's time in the making.

represent to her his needs. He is sometimes compelled to beg like a child for a little spending material.

The women are usually able to enforce their decrees effectively. The story is told of a stratagem to which they once resorted in enforcing their will. The squaws of a small Navajo group wished to move their *hogans* from the path of floods, in an arroyo, to the brow of a nearby mesa. The men demurred but the women were insistent and determined to move alone to the mesa, leaving the men behind. The stratagem was effective and



*Photo by Brooks, Utah Arch. Exped.*

#### THE UTAH EXPEDITION

Rushing over the quick-sands of the Chin Lee river, Arizona, after having forded that stream.

the submission of the men was complete, for the women had occupied the mesa alone but a short time when the men left the arroya and followed their wives to their new home.

Ownership of property is well defined in the Navajo family. The wife owns the *hogan*, the children, the sheep and goats, and the household goods. The man owns only the burros and horses. There are no property squabbles or alimony suits at the time of divorce. When her divorced husband has gone, the Navajo woman remains in possession of the *hogan*, the children, and her share of the property until an "affinity" comes along to woo her. The former husband goes to his own clan and lives with his relatives, or goes to some other clan in quest of another wife. Although



the Navajo is virtuous in sentiment and strongly disapproves any form of social vice, divorce is often caused by infidelity as well as by interference of mischief-making relatives and others.

Virginity and celibacy are not common. The Navajo glories in a large family, and infanticide, abortion and race suicide are almost unknown. A birth is a great event in a Navajo family and is attended with great ceremony in which the medicine man leads. They are great lovers of children and no task that ministers to the needs of a child is considered drudgery or trivial.

The birth of twins is considered a sign of special recognition by the gods. A voiceless birth is held to be a bad omen and the



*Photo by Brooks, Utah Arch. Exped.*

#### A NAVAJO HOGAN

Some of the homes of these people are only rude sheds covered with bark and earth. They are often unsanitary and afford but little comfort in winter. The entrance always faces the east.

child is immediately killed by hanging it to a tree as a sacrifice to the displeased gods. A child prematurely born is disposed of in the same way to appease the anger of the gods evidenced by the premature birth. The death of a child or an adult is always followed by four days of mourning, and in either case the *hogan* in which the death occurred is considered *chindee* (haunted) and is forever abandoned. A new home must be built at a safe distance from the old.

The Navajos have a splendid code of ethics, which has for its basis, however, the return of equivalents. They are true to

friends but treacherous and cruel to enemies. Crimes are punished according to a sort of Mosaic notion of justice.

The home of the Navajo is in the scenic land of the Cliff Dwellers—a broad table-land of wide spaces, lofty mesas, deep canyons, sheer cliffs and tortuous arroyas. They have left the cliff dwellings of the country practically undisturbed, regarding them with a superstitious awe. One of their legends recites that the cliff dwellings are the deserted homes of a great people who are now living in the “under world” as deities to the Navajos and whose descendants the Navajos, in part, are. Such an environment has, no doubt, been conducive to the sturdiness of character so general among the Navajos.

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M. I. A. CLASS IN LEADERSHIP, SNOWFLAKE, ARIZ.

A unique effort has been put forth at great expense by the General Boards Y. M. and Y. L. M. I. A. to aid in the training of young men and women for leadership in the young people's organizations of the Church. During the past four months, three-day sessions have been held in twenty of the Church Schools, conducted in the south by Dr. John I. Taylor and Miss Clarissa A. Beesley, and in the North by Oscar A. Kirkham and Mrs. Emily C. Adams. It is estimated that over 3,000 young men and women have taken this course in practical M. I. A. leadership in lesson, contest, and scout work, and in joint social activities. The general feeling is that these courses have done more to arouse interest and enthusiasm in the officers than anything else heretofore attempted; and that by these means thousands have awakened to the marvelous possibilities of our organization, which is bigger, more valuable and attractive than they had ever dreamed.

# The Wonderful Development of Modern Bacteriology

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BY J. E. GREAVES, PH. D., PROFESSOR OF BACTERIOLOGY, STATE AGRICULTURAL COLLEGE.

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Probably in no field of human endeavor has research been crowned with such glorious achievements, at least in so far as the welfare of the human race is concerned, as in the field of bacteriology; and this, in spite of the fact that it had the most humble and recent beginning. Even the very dawn of its development dates back only to 1675 when Leeuwenhoek, a Dutch linen-draper, spent his leisure time in the grinding of lenses. In this he became so proficient that he perfected a lens superior to any that had been made up to his time. With his crude lens he examined raindrops, his own saliva, and many putrefying substances. In these he observed many living, moving forms, which, prior to this time, had been unseen. We can imagine his joy and surprise from his statement:

"I saw with wonder that my material contained many tiny animals which moved about in a most amusing fashion; the largest of these showed the liveliest and most active motion, moving through the water or saliva as a fish of prey darts through the sea. They were found everywhere, although in no large numbers. A second kind sometimes spun around in a circle like a top. They were present in larger quantities. A third kind could not be distinguished so clearly; now they appeared oblong, now quite round. They looked like a swarm of gnats or flies dancing about together. I had the impression that I was looking at several thousand in a given part of the material from the teeth no larger than a grain of sand, when only one part of the material was added to nine parts of water or saliva."

We find this patient worker giving a very accurate description of these minute forms of life, but even this did not awaken the world to a full realization of the wonderful, invisible forms of life which were present in everything, and always working for good or evil. It did, however, stimulate discussion as to whether these micro-organisms were the result of spontaneous generation due to vegetative changes in the substances in which the organisms were found, or whether they were the descendants of pre-existing organisms.

Back in the sixteenth century, we find the famous physicist and chemist, Van Helmont, stating that mice can be spontaneously generated by merely placing some dirty rags in a receptacle together with a few grains of wheat or a piece of cheese. The same

philosopher's method of engendering scorpions appears to us very amusing:

"Scoop out a hole in a brick. Put into it some sweet basil. Lay a second brick upon the first, so that the hole may be perfectly covered. Expose the two bricks to the sun, and at the end of a few days the smell of the sweet basil, acting as a ferment, will change the herb into a real scorpion."

An Italian, Buonami, tells of a wonderful metamorphosis which he had witnessed. Rotten timber, which he rescued from the sea, produced worms; these gave rise to butterflies, and the butterflies, strangest of all, became birds. These false notions were overthrown by the Italian poet and physician, Redi, who clearly demonstrated that larvæ were not spontaneously generated in decomposing meat. He merely took the precaution of placing the meat in a wide-mouthed bottle and covered the mouth of the bottle with gauze. Flies, attracted by the odor, deposited their eggs on the gauze and it was shown that it was from these, and not through spontaneous generation, that the so-called worms arose.

The theory of the spontaneous generation of maggots and the like had been proven to be untenable; but how about these microscopic organisms? Could they develop directly from organic material? Now anyone provided with this new instrument, the microscope, could easily demonstrate for himself the spontaneous generation of microscopic eels in vinegar or produce myriads of different and interesting living creatures in a simple infusion of hay or other organic material.

Needham and the great naturalist, Buffon, evolved the theory that a force called *Productive* of vegetative force existed which was responsible for the production of organized beings. Buffon elaborated the theory that there were certain unchangeable parts common to all living things. These ultimate organic constituents he supposed capable of taking various molds or shapes which constituted the various living creatures. After death these ultimate constituents were supposed to be set free and become very active. Uniting with one another and other particles they formed swarms of microscopic creatures.

Needham took decaying organic matter and enclosed it in vessels which he placed upon hot ashes to destroy any existing animalculæ. Yet later in these fluids he found micro-organisms which were not there in the beginning.

In 1769 Spallanzani repeated the work, using hermetically sealed flasks, and sterilized by boiling for one hour. He writes:

"I used hermetically sealed vessels. I kept them for one hour in boiling water and, after opening and examining their contents after a reasonable interval, I found not the slightest trace of animalculæ, though I had examined the infusion from nineteen different vessels."



But the reply of Needham was that the boiling had altered the character of the infusion so that it was unable to produce life. Voltaire, with his characteristic satire, took up the fight at this point and ridiculed the operations of the English clergy who had engendered eels in the gravy of boiled mutton, and he wittily remarks, "It is strange that men should deny a Creator and yet attribute to themselves the power of creating eels." But this was a controversy to be settled not by ridicule but by experimental evidence.

So we find Spallanzani answering this by cracking one of the flasks so that air could enter. Decay soon set in. Even this was not sufficient to overthrow a popular belief, for the claim was made that the hermetically sealing of the flasks excluded the air and this was essential to the normal development of these forms of life. This objection was answered by the work of many an ingenious investigator, some by passing the air through tubes containing acid and then into the infusion, the acid removing the micro-organisms, others by passing the air through a red hot tube. But the final proof came when it was shown that it was sufficient to place cotton plugs in the bottles so that, as the air passed in, the microscopic organisms would be held back by the cotton. Every now and then the contents of a flask would spoil, even after it had been carefully stoppered and then boiled. This remained a stumbling block in the way of those who maintained that life sprang only from life, until in the year 1865, when Pasteur demonstrated the fact that many bacteria may pass into a resting stage, and while in this condition they will withstand conditions which kill them quickly while in the vegetation stage. Eleven years later Conn, of Breslau, investigated very carefully organisms when in this resting or spore stage, and today we know forms of micro-organisms which will withstand boiling water for sixteen hours without killing, and others are even resistant enough to endure for many hours a ten per cent solution of carbolic acid.

Since the dawn of history man has been interested in the wonderful process known as fermentation, and many an ingenious theory has been formulated to explain it, but nothing more than theory existed until the classic works of Louis Pasteur appeared on fermentation, about 1837. He claimed that all forms of fermentation were due to the action of microscopic organized cells. An idea such as this, at this late date, did not go unchallenged, for we find no less illustrious workers than Helmholtz and Liebig opposing him. Liebig even scoffed at such an idea for we find him writing:

"Those who pretend to explain the putrefaction of animal substances by the presence of micro-organisms reason very much like a child who would explain the rapidity of the Rhine by attributing it to the violent motions imparted to it in the direction of Burgen by the numerous wheels of the mills of Venence."

Pasteur's carefully planned experiments, however, soon showed that without these micro-organisms there would be no fermentation, no putrefaction, no decay of any tissues, except by the slow process of oxidation. The care with which his experiments were planned and executed are well shown in the experiments with grape sugar, concerning which he writes:

"I prepared forty flasks of a capacity of from two hundred and fifty to three hundred cubic centimeters and filled them half full with filtered grapestem, perfectly clear, and which, as is the case of all acidulated liquids that have been boiled for a few seconds, remains uncontaminated, although the curved neck of the flask containing them remains constantly open during several months or years.

"In a small quantity of water, I washed a part of a bunch of grapes, the grapes and the stalks together, and the stalks separately. This washing was easily done by means of a small barber's hair brush. The washing-water collected the dust upon the surface of the grapes and the stalks, and it was easily shown under the microscope that this water held in suspension a multitude of minute organisms closely resembling either fungoid spores or those of alcoholic yeast, or those of *Mycoderma vini*, etc. This being done, ten of the forty flasks were preserved for reference; in ten of the remainder, through the straight tube attached to each, some drops of the washing-water were introduced; in a third series of ten flasks a few drops of the same liquid were placed after it had been boiled; and finally in the ten remaining flasks were placed some drops of grape juice taken from the inside of a perfect fruit. In order to carry out this experiment the straight tube of each flask was drawn out into a fine and firm point in the lamp, and then curved. This fine and closed point was filed round near the end and inserted into the grape while resting upon some hard substance. When the point was felt to touch the support of the grape it was by a slight pressure broken off at the file mark. Then if care had been taken to create a slight vacuum in the flask, a drop of the juice of the grape got into it, the filed point was withdrawn, and the aperture immediately closed in the alcohol lamp. This decreased pressure of the atmosphere in the flask was obtained by the following means: After warming the sides of the flask, either in the hands or in the lamp flame, thus causing a small quantity of air to be driven out of the end of the curved neck, this end was closed in the lamp. After the flask was cooled, there was a tendency to suck in the drop of grape-juice in the manner just described.

"The drop of grape-juice which enters into the flask by this suction ordinarily remains in the curved part of the tube, so that to mix it with the must it was necessary to incline the flask so as to bring the must into contact with the juice and then replace the flask in its normal position. The four series of comparative experiments produced the following results:

"The first ten flasks containing the grape-must boiled in pure air did not show the production of any organism. The grape-must could possibly remain in them for an indefinite number of years. Those in the second series, containing the water in which the grapes had been washed separately and together, showed without exception an alcoholic fermentation which in several cases began to appear at the end of forty-eight hours when the experiment took place at ordinary summer temperature. At the same time that the yeast appeared, in the form of white traces, which little by little united themselves in the form of a deposit on the sides of all the flasks, there were seen to form little

flakes of Mycellium, often as a single fungoid growth or in combination, these fungoid growths being quite independent of the must or of any alcoholic yeast. Often, also, the *Mycoderma vini* appeared after some days upon the surface of the liquid. The *Vibria* and the lactic ferments properly so-called did not appear on account of the nature of the liquid.

"The third series of flasks, the washing-water in which had been previously boiled, remained unchanged, as in the first series. Those of the fourth series, in which was the juice of the interior of the grapes, remained equally free from change, although I was not always able, on account of the delicacy of the experiment, to eliminate every chance of error. These experiments cannot leave the least doubt in the mind as to the following facts:

"Grape-must, after heating, never ferments on contact with air, when the air has been deprived of the germs which it ordinarily holds in a state of suspension.

"The boiled grape-must ferments when there is introduced into it a very small quantity of water in which the surface of the grapes or their stalks have been washed.

"The grape-must does not ferment when there is added to it a small quantity of the juice of the inside of the grape.

"The yeast, therefore, which causes the fermentation of the grapes in the vintage-tub comes from the outside and not from the inside of the grapes. Thus it destroyed the hypothesis of MM. Trecol and Fremy, who surmised that the albuminous matter transformed itself into yeast on account of the vital germs which were natural to it. With greater reason, therefore, there is no longer any question of the theory of Liebig of the transformation of albuminoid matter into ferments on account of the oxidation."

Pasteur's work did not stop here, for he soon proved that a disease that was attacking the silk worm was caused by bacteria. And from this there developed the idea that disease in general is due to bacteria. The profound importance of his work is well summarized by Lord Lister, when he said of him:

"Truly there does not exist in the entire world any individual to whom the medical science owes more than they do to you" [referring to Pasteur]. "Your researches on fermentation have thrown a powerful beam, which has lightened the baleful darkness of surgery, and has transformed the treatment of wounds from a matter of uncertain and too often disastrous empiricism into a scientific art of sure beneficence. Thanks to you; surgery has undergone a complete revolution which has deprived it of its terrors and has extended almost without limit its efficacious power."

And we find Tyndall stating:

"We have been scourged by miserable throngs, attacked from impenetrable ambuscades, and it is only today that the light of science is being let in upon the murderous dominion of our foes."

If there was any doubt in the mind of the scientific world as to the fallacy of the theory of spontaneous generation, after the work of Pasteur, it was dispelled by the work of Tyndall. He proved that in an atmosphere absolutely devoid of dust, as is the

case on the top of mountains, and in some ingeniously constructed boxes used by him, perishable substances such as beef-tea will keep for an indefinite time.

As early as 1863, Davanie had seen in the blood of some animals that had died of a disease known as anthrax, a very small rod-like organism which permeated all the capillaries. Experiments showed that blood from such an animal when injected into the veins of a second animal caused it to die of the same disease. But he found that there were times when the organism could not be found in the blood of the animal after death, yet blood from this animal would cause the death of another animal when injected into its veins. This left a doubt in the minds of thinking men as to whether this rod-shaped organism was causing the death of the animal, or was it some invisible element in the blood itself. This was not fully settled until thirteen years later, when the work of Robert Koch appeared. He had not only seen the organism but he obtained it free from all other substances and had proven that it was the specific cause of the disease. This was followed by many other discoveries, until today we know that practically all diseases are due to these invisible foes. Yes, even many of the changes taking place in the body and associated with old age are probably caused by the products generated by bacteria.

The workers in this field are not satisfied with knowing the cause of a disease, but they want to know how they can ward off disease and how to cure it when it once gains access to the body of an animal. Pasteur soon announced that he had found a prevention for anthrax, and his statement was immediately challenged by the president of an agricultural society in such a way that it was brought to the attention of the entire civilized world. He suggested that the subject be submitted to a decisive public test and offered to furnish fifty sheep, half of which should be protected by the attenuated virus prepared by Pasteur. Later they were all to be infected by the disease-producing organism and if the vaccine be a success the protected ones were to remain healthy, the unprotected ones to die of the disease. Pasteur accepted the challenge and suggested that for two of the sheep there should be substituted two goats, and that there be added to the herd ten cows, but he stated that these latter animals should not be considered as falling rigidly within the test, for his experiments had not yet been extended to cattle. Before this time the fame of Pasteur had been considered firmly established but now all the world looked on with doubt to think that any man should make such a preposterous claim. On May 5th the animals to be protected received their first treatment with the vaccine and a second two weeks later. On May 31st all the animals were inoculated with an extremely virulent culture of the disease-producing organism. The results of the test were dramatic indeed for



"Two days later, June 2nd, at the appointed hour of rendezvous, a vast crowd, composed of veterinary surgeons, newspaper correspondents, and farmers from far and near, gathered to witness the closing scenes of this scientific tourney. What they saw was one of the most dramatic scenes in the history of peaceful science, a scene which Pasteur declared afterwards, 'amazed the assembly.' Scattered about the enclosure, dead, dying or manifestly sick unto death, lay the unprotected animals, one and all, while each and every protected animal stalked unconcernedly about with every appearance of perfect health. Twenty of the sheep and the one goat were already dead; two other sheep expired under the eyes of the spectators; the remaining victims lingered but a few hours longer. Thus in a manner theatrical enough, not to say tragic, was proclaimed the unequivocal victory of science."

In 1885, he announced his cure for hydrophobia, the disease following the bite of a mad dog, and since that time thousands have been rescued from this terrible disease.

This was followed by other great advances, until today diphtheria, in place of being a disease in which the death rate is 30 per cent, it is now cut to less than three. Typhoid fever is nearly conquered, as is shown by the fact that during the first five months of the year 1913, there was not a single case of typhoid fever occurred in the United States army, while in 1909 there were 173 cases and 16 deaths. In the last quarter of 1911, anti-typhoid vaccination of all persons in military service under forty-five years of age was made compulsory, and since that time there has not been a single vaccinated soldier die of this disease. Nor is it followed by bad after-effects; for, during the past four years, over 200,000 persons, mostly in the military or naval service, have been immunized without any fatalities or serious complications. Surely this is a great triumph.

The Asiatic cholera and the yellow fever have been nearly wiped from the face of the earth. And thanks to the wonderful work of Lord Lister, of whom it has been written, "He saved more lives, due to his work in antiseptic surgery, than were lost by Napoleon in all of his wars," the hospitals are no longer filled with the harrows that were once to be seen there. The abdomen has become the playground of the surgeon, nearly all parts of the body may be entered and it is not followed by that awful infection which used to follow even the slightest operation. The organism which causes lockjaw following the wound with the toy pistol has been ferreted out, and today this kind of wound if properly treated is only slightly more dangerous than a cut. The stage to which antiseptic surgery has been developed is well shown by the record of the Mayo Brothers who, during the last ten years, have performed over 3,000 difficult operations with a death rate of less than three per cent. Yes, greater advances than this have been made, for we find the death rate amongst their patients during the last year to be only slightly greater than one per cent.

The investigators in some of these fields have gone into it not

only with a knowledge of the fact that failure may be their lot, but they must even risk their lives in the work, as is shown in the fight against yellow fever. Dr. Lazear, an American army surgeon, allowed himself to be bitten by a mosquito in an infected ward. He soon acquired the disease in its most terrible form and died a martyr to science and a true hero. Truly can we say of him, "Greater love hath no man than this, that a man lay down his life for his friends." Dr. Lazear lost his life, but due to him and his comrade's work, yellow fever has been conquered.

Throughout this summary we have been tracing man's fight with these invisible foes, but there is another side to the story. But it has not been developed to the extent to which this has, for here man has not been driven on by the struggle against an invisible enemy. Only a very small fraction of these invisible organisms are man's enemies. Most are his friends. Some of them toil for him night and day. We find them helping him in the dairy, on the farm, in every avocation of life. Their true significance is probably partly understood, when we realize that without them life upon this planet would be impossible. The whole world would become filled with never-changing dead matter. One of the essential elements of the soil would soon be exhausted, and plants and animals would soon perish from starvation. So we find them increasing the fertility of the farmer's soil and helping him in a thousand and one ways. We find them directed by man's will today in many a large industry, not in the haphazard way as was the case in the past, but with quantitative precision.

One may think from the preceding that in this field of science there is little yet to be done, but this is not the case, for there are diseases still unconquered. The great "White Plague" still claims its millions each year. There are diseases which are sapping the very life blood of the nation, yet they go unchecked. Science as yet has not come to the aid of the unfortunate victims.

As regards the beneficial organisms, we have only just started to realize their great possibilities. In the soil we have five great classes of organisms which deal with the transformation of nitrogen in the soil. One class carries on putrefication, changing the insoluble proteins into ammonia, another picks the ammonia up as formed, transforming it into nitrites, and even this must be changed into nitrates before the farmer's plants can use it. Under what condition are these changes carried on at a maximum rate? What influence has moisture, temperature, crop and methods of tillage on this change? Some of these questions are being answered by the work being carried on by the Utah Experiment Station, but there are many yet unanswered. Still they are vital questions, for in many cases the yield of the farmer's crop will be determined by the skill with which he controls these various changes. We have another set of organisms in the soil, the func-

tion of which is to take the practically valueless nitrogen of the atmosphere and change it into forms such that the higher plants can feed upon. How may we control them for maximum yields? for if treated right they will never tire, but toil on forever. Then again, it is possible that we may become so familiar with these minute plants that we may use them to measure the requirements of the soil, and it is quite possible that they will be more sensitive than any tests we yet have. Truly can we say that in this field great things have been accomplished, but there remains yet to conquer fields richer than the workers in the past have ever dreamed of.

LOGAN, UTAH

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M. I. A. CLASS IN LEADERSHIP

This class, in which Supt. Heber J. Grant appears, held a three-days' session in the Latter-day Saints University, Salt Lake City, under the guidance of Oscar A. Kirkham and Emily C. Adams. In addition to the six-weeks' course given in the Brigham Young College, in Logan, which was well attended, a three-days' separate course was given there on January 11, 12, and 13, at which some 200 or more were in attendance. The three-day courses in nearly all parts of the Church have been very successful, and the thanks of the General Superintendencies and the Boards are due to the managements and teachers of the different Church schools, for favors and accommodations extended. This applies not only to one but to all of them, and thanks are hereby expressed to all who have given aid to the officers and members of the M. I. A. in these splendid three-day schools in leadership. The General Officers are hopeful that good results will follow for the entire membership, from the training given to M. I. A. workers in these gatherings.

# A King of Western Scouts

BY SOLOMON F. KIMBALL

*In Three Parts—Part III*

Perhaps no subordinate military man, connected with the "Mormon" Church, played a more prominent part in the so-called Echo Canyon war, during the winter of 1857-58, than did Elder Ephraim K. Hanks. So daring was he in some of his exploits that the bravest men in his company were not anxious to follow him on his reconnoitering expeditions. One dark night he crawled so near to the army officers' tents that the cook unwittingly threw scraps from the general's table over him. Nothing went on



MAIN STREET, SALT LAKE CITY, IN EARLY DAYS

around the Officers' Headquarters that he was not familiar with: consequently, he kept General Wells posted on every important movement made by Johnston's army. He captured many of Uncle Sam's teams, so as to prevent the troops from moving towards the valley, until President Brigham Young had time to make the authorities at Washington acquainted with the true condition of things.

During the move south, in 1858, he made his home at Provo,



and after his return to Salt Lake, that fall, he took up a ranch between Big and Little Mountain, east of the city, which was named by him Mountain Dell. Here he established a trading post and did a thriving business with the emigrants who passed, during the summer months. He also kept the stage station and looked after the Pony Express boys who always enjoyed with him a plate of hot refreshments before speeding on their way to the East or to the West.

During the winter months, Mr. Hanks had great difficulty to keep the road open over the Big Mountain where the snow, near the east brink, sometimes drifted to the depth of ten or twelve feet.



THE OLD BROMLEY STAGE STATION, MOUTH OF ECHO CANYON

In opening the way through this place he generally used a yoke of his oxen called Buck and Blow. On occasions of deep snow he drove the cattle into the drift as far as possible and then unyoked them. Buck, who understood the meaning of it, moved forward until he came into snow up to his eyes. He then tramped around until he secured a good footing, preparatory to the next move. When everything was ready, that old bovine bunted into that bank of snow with such vim that Eph, on several occasions, thought he had lost him forever; but the old fellow nearly always backed out on time. As soon as he was out of the way, old Blow lined up for the fray, and the bucking and blowing indulged in on such occasions was enough to make the student of animals smile with delight.



*From a painting by Dan Weggland, owned by Mrs. Frances Armstrong*  
EPHRAIM K. HANKS' MOUNTAIN DELL HOME, AS IT APPEARED IN PONY-EXPRESS DAYS

The stage that passed by Mr. Hanks' place was a semi-occasional affair, but when it did arrive it was generally loaded with the kind of people who appeared to have been born hungry. The fare across the plains in those days was so high that only the rich could afford to ride, consequently his visitors were a class of people who were well able to pay their way. Eph was not long in finding this out, and aimed to give each passenger his money's worth of pie, even if sugar was a dollar a pound.

In those days beef, also, was scarce; and, in order to keep his table supplied with fresh meat, he was compelled to resort to many schemes. His past experience had taught him that the meat of many animals not generally considered wholesome was as good as that used by the general public—it was sometimes better. When



ON THE SUMMIT OF BIG MOUNTAIN

Eph was caught in an unusually tight place for meat, he would kill badgers, or hedge-hogs, boil the meat in several changes of water until the strong taste and smell were gone, and then serve it to the high-toned stranger in a way that made him smack his lips and look for more. On one occasion, a rich banker had enjoyed several slices of boiled badger, when he wanted to know what kind of meat it was, as he had never before tasted anything quite so good. Eph, with a twinkle in his eye said, "Mr. Banker, that is cub, our common Mountain Dell cub." The banker, turning to his accomplished wife, said, "Yes, I thought so, it is certainly the most delicious meat that has been set before us since we left home."

About the year 1860, the road through Parley's Canyon and



over the summit, was completed. After that, most of the travel went that way. This change, of course, affected business at the Dell, and the result was that Eph sold his mountain home and moved to Parley's Park. He found the surrounding country there in a state of wild nature; nor could a more beautiful spot be imagined. Here he built his home and commenced to raise stock. There were but two other families in the Park at that time besides his own, and the families resided about two miles apart. Marauding bands of Indians overran the country; hence, great care had to be used by the settlers to prevent the redskins from committing depredations. Many scenes of a thrilling nature occurred during those trying times, but Ephraim K. Hanks was always at his post when danger was in sight, or at its worst.



THISBE READ WHO MARRIED  
EPHRAIM K. HANKS  
APRIL 6, 1862

From 1856 to 1863, much of his time was spent among the hostile Indians of the plains, in the interest of "Mormon" emigration. He visited first one tribe and then another, and in this way, he by his intelligent diplomacy saved the lives of many people. All this work he did without remuneration—for his love of God's children, which knew no bounds.

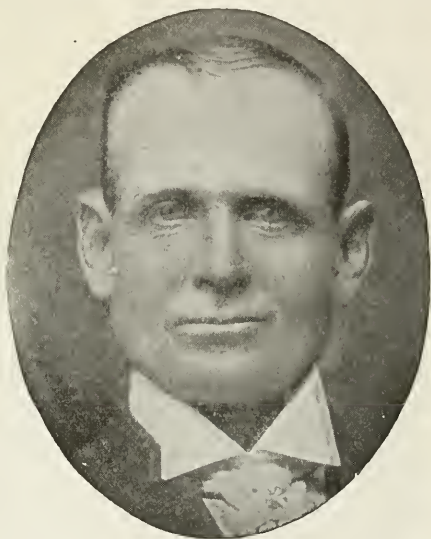
Eph could go from the sublime to the ridiculous probably as quickly and with as little effort as any man who ever lived, no matter what the conditions were. About the year 1862 he had an old character by the name of Bill Braffett working for him. Braffett had much conceit in his bald pate. He was always boasting about what he could do. One day he had the nerve to tell Hanks that he could do anything that Hanks could. The latter was skinning an ox at the time. When he came to the skin on the back of the animal's neck he cut out a piece about two by twelve inches long. He scraped the hair off, split it in two, and then asked Mr. Braffett to take his choice. Bill, realizing what was coming, chose the smaller piece, of course, Eph, turning to Mr. Braffett said, "Now Bill, go to it, and we will see which of us can eat this hide in the shortest time." They went to work in earnest. In less than ten minutes Eph had eaten the last morsel of his piece of rawhide. He then went over to



where Braffett was standing and asked him what had become of his portion of old Blue's neck. Bill said he had eaten it long ago. The words had no more than escaped his mouth, when Eph pulled the one-by-twelve-inch strip of rawhide out of Bill Braffett's bosom. George W. Naylor of Salt Lake, and other parties who witnessed this amusing incident, laugh to this day when they tell about it.

Eph was certainly a man of many ideas. It was hard to catch him napping. Brother John Walsh, of Farmington, who lived in Emigration Canyon during those stirring times, said that the last time he saw Mr. Hanks he had a pair of live cub bears hung across his shoulders and was "making for home" as fast as his horse could carry him. He had probably killed the mother bear and was on his way to secure a wagon to haul her home.

The experience of Ephraim K. Hanks along certain lines was most marvelous, and all who knew him were astounded at his resourcefulness. For instance, there was a man moving a steam boiler from Salt Lake to Heber City. Just before he reached Eph's place, he came to a mud-hole in Sam Snyder's slough. The moment the front wheels struck the slough-crossing they dropped almost out of sight. The man worked



WALTER E., THE OLDEST SON OF  
EPHRAIM K. AND THISBE R. HANKS

around there for a day or two, but accomplished nothing. About the time he had given up all hopes of getting the boiler over, Eph happened along.

He said to the stranger, "Mr., what will you give me to land that thing on the other side of this slough between now and sundown?"

The man, looking dubiously at Hanks, said, "If you will get this boiler over there by dark I will give you thirty-five dollars, cash down, and furnish you with five yoke of oxen besides."

"Enough said," was Eph's reply.

He had three hours to complete the job, with no time to "spin yarns." He pulled off his coat, felled two quaking-aspen trees, stripped the bark from them, rounded the butt-ends in sleigh-

runner fashion, slipped the timbers under the axles, lashed one to either side, and hitched six yokes of oxen to the big end of the poles, with his Mountain Dell pets in the lead. When all was ready,

He grabbed a whip and let it slip. He yelled at Buck and Blow;  
He goaded all, both great and small, till things began to go.

And things did go, until that 7,000-pound boiler was landed on the other side of the Sam Snyder slough.

The stranger, looking on with amazement, said, "That's a new one on me," and at the same time handed Eph his thirty-five dollars. The Reese boys, and other Salt Lake residents were witnesses to this little incident, and often enjoyed a good laugh over it.

Eph built his home under the hills just north of where Park City is now located, and was the first man to discover silver quartz



SCENE IN THE BLACK HILLS, WYOMING, IN EARLY DAYS, NORTH  
OF THE OLD PIONEER TRAIL

in that neighborhood. He lived in Parley's Park until the Black Hawk war broke out, in 1865, and then moved to Salt Lake City. For the next two or three years much of his time was spent in helping to subdue the savages of the south who were making life a burden to the inhabitants of that part of the state.

In 1877, he was advised, by the Church authorities, to purchase Lee's Ferry, on the Colorado river. He made all preparations to remove thither, when his plans were frustrated by the death

of President Brigham Young. He had already sold his home, and so, on the advice of President John Taylor, he moved his family to Burrville, in Wayne county, Utah. That being a cold country, he changed his location to the mouth of a box canyon some distance east of that place, on a small tributary to the Fremont river, called Pleasant Creek. Here he built a comfortable home and set out about two hundred fruit trees. It was in this location that Assistant Church Historian Andrew Jenson visited Elder Hanks, in June, 1891, and gathered from this King of Scouts many interesting incidents of his life, some of which are contained in this series of articles.

Just prior to the death of President Woodruff, he sent Elder Brigham Young, of the Quorum of the Twelve, on a special mis-



AN OX TRAIN IN THE EARLY SIXTIES

sion to southern Utah to ordain Elder Hanks a Patriarch, realizing that he was worthy of that high and exalted office. Ephraim K. Hanks was first counselor to Bishop Henry Giles, of Blue Valley ward, Wayne county, Utah, up to the day of his death which occurred June 9, 1896.

President Brigham Young, in speaking of the virtues of Elder Hanks, once said, in substance, that there is a man who has always been ready to lay down his life for the authorities of the Church, as well as for the cause of Zion and her people, and in due time he will receive his reward.

It would require volumes to place properly before the Latter-



day Saints all the heroic deeds performed by this remarkable man. He was certainly an instrument in the hands of the Lord in helping to make it possible for the thousands of emigrants who came to Utah, in early days, to dwell in peace in these valleys of the mountains. The Indians of the plains learned to love and respect him; and, in later years, he wielded an influence among them that was nothing short of marvelous. There was not a man in the Church who had more influence with them than he had. So many



A GROUP OF UTAH INDIANS

cures he performed among them that they almost looked upon him as a superhuman being. They fed him when he was hungry, clothed him when he was naked, and cared for him when sick. The Spirit of the Lord was with him, and no one realized that fact more than did the redmen of the plains.

He was naturally intelligent, God-fearing, and liberal to a fault. Of course, he was somewhat rough, as he had but little opportunity to attend school, or to enjoy the comforts of home life. He was good at relating stories and never permitted any point to be lost in the story's telling. Under the most trying circumstances he was always cheerful, and scarce a word of complaint was ever heard to come from his lips. His life was marvelously and often miraculously spared while he passed through terrible dangers. This generation of Latter-day Saints will never fully appreciate



what this King of Scouts did towards the establishment of this Church in these valleys, until the books spoken of in the revelation of John shall have been opened. When the dead, small and great, shall stand before God to be judged according to their works, Father Hanks will be found in the front ranks among the noble and great "which came out of great tribulation."

We'll drop a tear as we draw near, the tomb of this our noble brave;  
Our hero dear, who knew no fear,—we'll strew sweet flowers o'er his grave.

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## Chastity

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O is there a virtue that man must own  
And woman must ever possess,  
That nature demands, and God has shown  
The hearts of the young should impress—  
That man's very nature, and God, declare  
Shall truly be pure and deep and rare,  
As true as the diamond without impair?  
Yes, surely: the virtue of Chastity.

And is there one standard of virtue for all,  
For man and for woman as well,  
Or woman infracting, be hurled to her fall  
While man in all freedom may dwell—  
The man dragging woman, for lust, to her shame,  
Besmirching her honor while honored his name,—  
He deepest in guilt yet not sharing the blame?  
No, truly; one standard has Chastity.

Then man should be pure and chaste as the snow,  
With virtue the woman be crowned,  
That both, as they live in probation below,  
Fit subjects for heaven be found—  
Unsullied in thought, and both undefiled,  
As pure as angel or innocent child,  
From Heaven's strict law being never beguiled,  
An honor to God and to Chastity.

Then be, O young men, as sturdy as oak,  
Ne'er yielding to passion's red lure,  
Your freedom is greater, and lighter your yoke,  
While treading the path of the pure.  
Most sternly resolve your life-blood you'll yield  
In the conflict with vice (having truth for your shield),  
Ere virtue surrender—yes, die in the field  
Ere ever you sin against Chastity.

And, maidens so sweet, be your virtue your crown,  
And modesty ever your grace;  
To tempters be swift with your "no" and your frown—  
A positive signal in place.  
Unswerving in virtue, then make firm demand  
That man live thus strictly or seek not your hand,  
That both in like honor most truly may stand  
Deserving the bright crown of Chastity.

F. E. BARKER

## **Anthony L. Skanchy**

### **A Brief Autobiographical Sketch of the Missionary Labors of a Valiant Soldier for Christ**

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TRANSLATED AND EDITED BY DR. JOHN A. WIDTSOE

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#### **V. AGAIN BEFORE THE COURTS**

I had a sister five years older than myself who was not in the Church, but was a private teacher in the family of Mr. Miller, a merchant in Kovaaen, about one hundred seventy-five miles south of Tromso. Mrs. Miller was slightly related to the Skanchys. At one time I had been kept in prison in Tromso during twenty-one days, waiting for a session of the court at which I could be tried. At last I was sent by steamship to Kovaaen, where a court was to be held.

We left Tromso about ten o'clock in the evening. There were many passengers on board, especially on the deck. It was one of the mild, beautiful summer nights of Nordland. The steward who had my ticket and was supposed to take care of me desired to have a little fun with the "Mormon" preacher, but apparently he made a wrong calculation, for when he attacked me with improper words, I talked back to him so loudly that the captain on the bridge came running down to the steward and took him by the coat collar and put him under arrest, saying that he had no right to make life disagreeable for a prisoner. The steward remained under deck as a prisoner during the whole day.

At once, as a result of this episode, I was surrounded by all the passengers on the deck, and as I stood on one side of the deck the little ship began to tip. The captain very politely asked me to stand in the middle of the deck. I felt then that I had a good opportunity to preach and to answer the questions that might be put to me. The people again gathered about me, and I stood there and defended the cause of truth from twelve o'clock at night until five o'clock in the morning. At that time a lady of the first class came to me and offered me something to eat. This food strengthened my body. Thus, in my life's experience, I have been occupied a whole night in battling for the cause of truth. On this occasion I felt that I was not alone, but that I was powerfully supported by the Lord and his influence.

At seven o'clock in the morning we reached our destination, and two of the civil authorities came on board. They both greeted

me, as I had long been acquainted with them. At eight o'clock we reached the place where the court was to be held. The courthouse was on a little hill rising abruptly from the fjord. Mr. Nordrum, the court clerk, and his deputy went at once into the house which was occupied as a dwelling house, and where the family were eating breakfast. Mr. Nordrum was a liberal-minded man and he said to Mrs. Miller, "Have you a comfortable room that we can have, as we have a prisoner along with us?"

"What?" said the lady, "a nice room for a prisoner?"

"Yes," he answered. "It is no ordinary prisoner. It is the 'Mormon' preacher, Skanchy."

My sister, who was standing by the table, heard this and almost fainted. She left the table and went weeping down to the shore where I was standing, threw her arms about my neck, kissed me, and cried again. All this was done to the great surprise of my fellow passenger, the lady who so kindly gave me a bite to eat earlier in the morning. This lady soon heard that I was her brother. This also brought tears from the lady, who said, "I would give a great deal if I had such a brother, for he has been on the battlefield all night and has won a victory."

All this occurred on Sunday morning. I was given a good breakfast in a large, well-furnished room in the building. The court clerk came to my room, greeted me in a friendly way, and told me that my hearing should be the first one so that I could be released early.

At eight o'clock Monday morning, I was called into the court room where I was examined concerning my great crime against the Norwegian law, namely, that I had freely preached the doctrines of the Bible and performed the ordinances of the gospel which should be done only by the Lutheran priests who were paid for so doing. The court clerk, Mr. Nordrum, of whom I have spoken, felt well towards the "Mormons" and treated them with much respect, but he was obliged, of course, to do his work in accordance with the laws of the land. The only judges who were after us were those who wanted to make a reputation for themselves by persecuting the "Mormons."

This bitter trial was similar to the many others to which I had been subjected. Upon the request of the court, I bore a long testimony to the truthfulness of "Mormonism," all of which was written down in the records of the court. All of it was read to me again, so that I might correct it, if I so desired, before it became a permanent part of the court records. I thought this was not so bad, as my testimony had been written into the official records each time that I had been before the courts. As a result a great deal of "Mormonism" stands recorded in the official records of northern Norway, as a testimony against the unjust persecutions to which the servants of the Lord have been subjected.

My case now went to a superior officer for his consideration, and I was set free until such time as he might pronounce judgment upon me. The day after, the clerk of the court, Mr. Nordrum, offered to take me on my journey with him, in a large row boat which belonged to the city. It would be at least a week before the steamer arrived. The boat had four men as rowers. The clerk and I sat at the back of the boat on a comfortable bench, and during the eight hours of the trip discussed the gospel. We came during the day to a large island which was densely populated and there, in accordance with my wishes, I was set on land. On this island I took up my work with much satisfaction, and continued it from island to island.

I will say here again that my mission work was of greatest interest and joy to me. When I saw the fruits of my work, as I took the honest in heart to the water's edge and there baptized them, I felt that it was the most glorious work any mortal could perform. No sacrifice seemed too great, for I felt as if my whole system was swallowed up in "Mormonism."

The experiences which I won by my work in Nordland, the long journeys by land and water, the sacrifices and the suffering I had to endure, such as hunger and loss of sleep, will always remain in my memory, and they were no doubt for my good. I learned on this mission great lessons, and the Lord be praised therefor.

#### VI. HOW I SPENT THE WINTER IN NORDLAND.

I continued my work until late into the fall and early winter, as long as I could find the people at home. When winter opened, most of the able-bodied men voyaged to the fishing districts and worked there throughout the winter. Especially did the fishermen gather in the famous fisheries of Lofoten, where thousands of men and boats assembled each winter while the women, children and the aged remained home on the islands. At that season so much snow falls that it is almost impossible to travel from place to place.

I was in considerable distress, for I hardly knew what a poor missionary could do during the winter to perform his duties and to measure up to the responsibilities that had been placed upon him and be true to his call. This great problem filled my thoughts. I presented the matter to Him in whose service I had been called. The result was that I obtained the testimony that I should go wherever I could find people and work with them just as far as I could. Consequently, I started out for the fisheries where the men gathered for the winter.

First I went to the island of Hatsel, and from there to a place near Lofoten, in the midst of the wild ocean, and hired out to one



of the fishermen, the owner of a large boat. There were six of us in the boat, and during the winter we fished with all our strength in the great Atlantic Ocean. An old house stood on the shore, at a point known as Qualnes, in which the fishermen lived during the fishing season. Twelve men, six from our boat and six from another, lived in the large, one room of the cabin. Here we cooked and slept; but it went pretty well.

As I was quick, strong, and endured the sea without becoming sick, I felt that I never needed to take a place inferior to any of the other men. My associates were raw, uncultured seamen. I thought to myself, "Here is something for me to do." I went out among the great rocks that littered the coast and had my prayers and communions with the Lord. Soon I acquired influence over the men and began to teach them to refrain from their fearful swearing and cursing, which they continued from morning until evening. They all knew that I was a "Mormon" preacher. Our captain was the first to stop swearing; then the others, and finally they developed a very great respect for me. Whatever I said, they accepted as being right. In the end they developed such a love for me that when the fishing season was ended, and I bade them farewell, tears came into their eyes. This was the first winter of my first mission, and the first winter that I spent as a fisherman on the wild ocean.

From the fisheries I sailed to the island of Hatsel where my winter's captain lived, and visited for a short time with him and his family. I received my \$34 for the winter's work, and went joyfully on my way, to continue my mission over the country.

#### VII. THE LORD SENDS ME MONEY AND MORE FRIENDS

The second summer of my mission was used chiefly in preaching to the fishermen. I traveled from island to island, from shore to shore, over mountains and valleys, and I won numerous friends. Many were baptized and more were left with a testimony. I was arrested, of course, and on one occasion was given eight days' solitary confinement with only bread and water to eat. In the fall my means had all been consumed, and the snow water ran in and out of my boots. I succeeded in borrowing about five dollars from a friend, who was not in the Church, and that put me in tip-top shape again. On my journey I secured many subscribers for the *Scandinavian Star*, which also helped to spread the gospel.

The second winter came, and I received a letter from Captain Christian Hansen, with whom I had labored the preceding winter, asking me to report at his home the first of January, 1865. It was about the middle of December that one of the brethren who took a boat and rowed me into Gosfjorden, whence I could walk over a mountain, about fourteen miles, until I would be opposite the

island which was my destination. The country here was very wild and open, and had great chasms running through it. It was very easy for a person to become hopelessly lost in a maze of wonderful natural phenomena. I bade my good brother goodbye by the ocean side; he gave me explicit instructions for my guidance. I was to go in a straight line southward, and I would reach my destination. As much snow lay on the ground, I took a pair of skis and carried my clothes and books in a satchel on my back.

Within five minutes after starting, the air became filled with snow, so that I could not discover which was south or north. To go back was impossible, for no one lived by the fjord; the boat had gone back, and I stood alone in the solitary, mountainous wilderness. However, this did not frighten me, for I felt that I was directed by the Lord. I turned about to get the direction I had taken in the beginning, and then sighted ahead, as best I could, in the same direction to some bush or other natural object. This I repeated, over and over again, and in that fashion I traveled the whole fourteen miles in the midst of a terrific snow-storm. The snow was so soft that my skis sank down in it until I was in the snow almost up to my knees, and I could hardly see the end of my skis, as I brought them out of the snow. Naturally, my progress was slow.

Night came and darkness overtook me, but for me there was light, nevertheless. At nine o'clock that night I reached the shore. It was joy to take the skis from my feet and walk on the sand among the great rocks. I saw a house on the shore about a mile away. I went in there, and asked for lodging. I was so overcome by weakness from the hard journey of the day that I could scarcely speak. The man in the house, however, understood what troubled me, and placed me in a chair by the warm stove; then he took my boots from off my feet, and brought me from the cellar a bowl of home-made malt beer. After I had become warmed, he asked me to sit up to the table and eat. I did this in a great hurry.

This poor fisherman's home was the only house on this side of the island. After I had eaten, the wife made the beds. She put clean sheets and pillow slips over a good straw mattress covered with an old boat sail in the corner of the one room in the house. After prayers, it seemed that they knew who I was. I was then made to sleep in their own bed, while they slept on the straw bed made in the corner.

The next morning we had a modest breakfast, and the man rowed me across the sound to the next island, and would not take the slightest pay for what he had done. I then walked across this island and found a man to ferry me across the next sound. For this service the ferryman demanded twenty-five cents. This was the last money that I had. I gave him the money and he set me ashore on a sand ridge that jutted out from the island into the

water. He immediately rowed back to his own island. There I stood, alone, penniless and in a strange place. With a heavy heart I gathered up my satchel and my coat and looked around for my directions. There, as I looked, by my side and on the sand, lay a little pile of money in silver and copper coins, totaling nearly a dollar. I was so affected by this unexpected relief that I sat down on a stone and wept for gratitude.

I wondered how this money had been left, and came to the conclusion that some fishermen had probably been selling fish among the neighboring islands and had placed the money that they received, as is very common, in the bailing dipper of the boat; on their way back they had forgotten that the money was in the bailing dipper, and in bailing out the boat had thrown the money accidentally on the sand-ridge on which I had landed. However, it had happened. It was another testimony to me that there is One high above us, who sees and knows all things. He knew, no doubt, that I had paid out my last money, and therefore guided my boat so that I landed where this money had been lost. I was grateful to the Lord.

I continued my journey from island to island, and at last reached the island of Hasel, where I was received warmly by Captain Christian Hansen and his wife. This time he offered me a much better position in the fishery than I had the previous winter. I was to be with him during January, February and March. He was to furnish the fishing apparatus and my provisions, and we were to divide equally the products of my labor. I agreed to this and we sailed away.

We lived this winter also in the old log house, and all went fairly well. When the fishing season was ended, and the account was to be settled, I found that my share was about fifty dollars. I paid my debts and continued my journeys again.

(TO BE CONTINUED)

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## To Nature

Just walk out into the fields  
Where the flowers grow;  
Feel the freshness of the air,  
Feel the breezes blow.

Hear the twittering of birds,  
Hear the woodland call.

Hear the humming of the bees,  
Hear the waterfall,

See the flying clouds above,  
See the butterflies.  
In the beauty of them all  
Nature's power lies.

What for? Don't you get the thought?  
Think again; did you mar the scene, or not?

# The Miser

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BY ELSIE C. CARROLL

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The "Miser's" real name was John Henry Welker, and he had once been a highly-respected and influential citizen in southern Utah. But that was before Bates Thompson, his partner in the sheep business, had absconded with the fortune the two men had spent their young manhood in accumulating. Some rare natures use adversities as stepping stones to higher development of character, but more common ones are often crushed beneath them. John Henry Welker, unfortunately, belonged to the latter type. There is an old proverb that misfortunes come seldom alone. This was also verified in the Miser's case. He might in time have been able to overcome the distrust and hate caused by his friend's perfidy, had that been all. But a short time after this, his only daughter eloped with Thompson's nephew, and the sins of the fathers were certainly the deserts of the children in the Miser's mind; so this degradation completely crushed him. His own youth had been so completely obliterated in his struggle for the almighty dollar that he could not understand that the bond which had grown between his child and his neighbor's, through the years of childhood and youth, was too strong to be broken by the will of a third party.

This was the beginning of John Henry's life as a Miser. He had lost none of his ability to accumulate, but his confidence in his fellow-men was dead, and as the years went by he drew more and more within himself and away from his associates.

When his daughter was left a widow he refused to give her assistance. But a year later she died, and her little son was sent to him. He received the child sullenly, and the hopes of his old friends that the little one's influence would bring him back to his old life were never realized.

The Miser was going over the years that had followed the child's arrival now, as he sat on the crude bench outside of the dilapidated ranch house. It was Sunday morning, and the world was filled with the glory of late springtime. Everywhere were signs of Nature's bounty. The sun was pouring its mellow warmth over the shriveled old man as he leaned against the weather-beaten logs; but its radiance failed to bring an answering glow to the hardened, brown face. A meadow-lark perched on a little mound of grass in the flower-sprinkled meadow a few rods away, was almost bursting its throat in an ecstasy of song, but the



Miser's ears were deaf to the melody. He saw only the blighted years that stretched behind him, and the desolate, empty years before.

A one-seated buggy came around a point in the road. The Miser involuntarily looked in its direction, but when he recognized the occupants his face grew even more hard and melancholy than before, and he left the bench and tottered into the cabin, muttering, "Curse him! Curse him! And I meant it all should be his. But he couldn't wait. He had to get high-falutin' ideas about school and wouldn't stay. And now it's that girl. I had hoped he might come back after he'd had a little taste of strugglin' for his self, but he won't now. But what do I care? I was wise not to learn to love him. I knew it would be the same story of ingratitude, and I was right. Curse him."

The young man in the buggy was the Miser's grandson who had left him a few months ago, after many vain attempts to gain the old man's consent to go away to college. He felt the need of his time and finally had told his grandfather that he would go without his consent or assistance, and he had gone, followed by the old man's maledictions.

"I meant it all should be his," again the old man muttered as he hobbled along the rough floor. "But he shall not have a cent. Not a cent. No one shall have it; it is mine. Bah! how I hate him. How I hate the world! It is false. Everyone is false. How I hate it all!" His claw-like hands opened and closed diabolically. "But it never changes, my money. It is always the same. I love it." The bitterness faded from his sunken eyes and his voice grew almost tender as he spoke these words, "Gold! Gold!" he repeated as he bent over the crude hearth in front of the open fireplace and laboriously lifted part of the stone and took from their hiding place two large bags. He held them in his arms for a moment as a mother would hold a child from whom she had been unwillingly separated for a time. "Mine, mine," he murmured, and patted the bags. Then he carried them to the other side of the room and stood beside the high bunk. He opened the bags and poured the shining contents out. "Mine, mine," he repeated again, gloatingly, as he lifted up handfuls of the yellow coin and let them slip through his crooked fingers. As he sat thus with his treasure the sound of a church bell came faintly from a distance.

"Sunday," he muttered. "God's day! God!" His thin lip curled in a sneering laugh. "There's no God, nor friends, nor good in life. I've tried them all. They're all false. Only you are sure," and he turned again to his treasure. His fingers caressed the sparkling heap before him. "God! You are my god, and no one shall take you from me."

In the meantime, the young man and girl in the one-seated

buggy rode on down the road to the thrifty fields beyond the Miser's cabin.

"See, Mary, it begins here and goes clear over to the river-bed." The young man drew his horse in beside a new wire fence surrounding a field proudly waving its first crop of alfalfa and wheat. "If it does as well as it looks like it will, I can finish paying for it this fall, and then I—we—can talk about college." The girl's face flushed and she hastened to say, "You have done wonderfully well, George. I can hardly believe it. You will be a rich man some day."

"Not if the Miser has his way," the young man answered, and a gloomy expression came over his face. His companion quickly changed the subject again.

"Never mind, let's not think of that, George. There are so many pleasant things to think about today, and there is the bell for Church already. We shall have to hurry back," and they turned into the road and drove toward the village. Everywhere the world was full of summer loveliness. As the young couple neared the village their eyes rested on thrifty farms, stretching away on each side of the peaceful Sevier, to the foothills. Comfortable homes nestled among green trees and blooming shrubbery. It was a picture of successful toil and prosperity. Little did they dream that within a few hours that beautiful valley would be devastated by a ruthless flood. That fields would be swept barren, and that this carefully tilled land would be covered with brush and boulders. That beautiful homes would be made unsightly and uninhabitable. That trees would be uprooted, bridges washed away, telephone poles shattered—in a word, that the years and years of man's labor would be swept away in a few hours by a fettered element which would burst the bands of man's control.

The people living along the Sevier River will long remember the 25th of May, 1914. The morning had been spent in a May day festival at Circleville. The afternoon passed in athletic sports. The day was to be completed by a grand ball in the evening. The inhabitants from neighboring ranches had come to Circleville for the occasion. Crowds still stood on the public square, although the sports were over. Everyone was in a holiday mood. It was almost time for the young people to go home to prepare for the dance. Some one espied a foaming horse dashing up the river road. All eyes were turned in the direction of the rider. A pre-sage of fear clutched every heart. The courier drew rein as he neared the crowd and called out: "The Hatch Town dam is broken! Run to the hills!" For a moment the people stood and stared in white-faced alarm. Then someone cried out, "Go on with the dance. That flood will never touch us. We're half a mile out of its course, at least. Besides, it's thirty miles away. It won't be here until some time tomorrow. On with the dance.

Let joy be unconfined." Others took up his cry, and faces began to lose their expression of fright. Some of the older people argued that precautions should be taken, and went to prepare in case an exit from the town should be necessary. But soon the spirit of the day had been restored, and preparations went on for the dance.

There was one who heard the courier's call, who felt the full significance of his words and watched in horror the calm indifference to his warning. But it was only "Daft Meg," so no one paid any attention to her entreaties. At last the poor soul went home disheartened, and lived over again the tragedy of seeing her husband go down in the muddy torrent of a flood caused by the break of a dam. "And we felt safe," she moaned. "That was it. We felt safe." She called up to her tortured brain the little valley home fifty miles from the head of the flood, and how they had scoffed at danger until the seething, cruel, boiling mass was suddenly upon them. She lived again the torture of seeing her husband, in his desperate attempt to save her and their baby, give himself up to the roaring torrent. "And that is why I am 'Daft Meg' and they will not listen to me," she cried in a frenzy of despair, as the picture tortured her memory. Then she sprang up and rushed out. "They must listen! They must!" she cried, and hurried toward the dancing pavilion.

When "Daft Meg" entered the hall, her wild eyes and livid face commanded attention. Everyone knew the sad story of her misfortune, and regarded her with pitying tolerance.

"Get to the hills!" she cried, in a shrill, excited voice. "Don't be fools like we were. The flood was fifty miles away that night, but it rushed upon us and stole—him. Get to the hills—the hills! Or are you a pack of fools?" Her weird laugh sounded through the hall, as she rushed into the night, leaving the people staring into each other's faces. Somehow this time her words had made them realize their danger. There was a mad rush toward the door. Soon the whole village was aroused, and began to make their way up the mountain side. There they stopped and waited.

An hour before dawn they could hear the roar of the oncoming flood as it pounded its way through the narrow gorge of Circleville Canyon which opened into the village from the south. It was quite light when the great, boiling, seething, sixteen-foot wall of water could first be seen tumbling through the mouth of the canyon. The people stood in awe-stricken groups and saw it sweep on towards their homes, helpless to stem its tide. It was like an avaricious giant clutching treasures on every hand.

After the first fearful fascination had passed, eyes began to rove up and down the valley to make sure that all human lives, at least, were safe. Then it was that someone cried out, "The Miser!" and a look of horror came into every face.

George Thompson went cold. In his solicitude for Mary and her widowed mother he had not once thought of his grandfather. He was standing beside Mary when the cry went up. She clutched his arm and looked with mute sympathy into his face. Friends gathered instinctively about the young man. He pressed Mary's hand silently, then started down the mountain-side. Someone seized his arm. "Where are you going?" was the question on every lip.

"To save my grandfather!" was the calm reply.

"Don't be a fool, boy. Can't you see that it is too late?"

Still George, filled with remorse at his neglect, stumbled onward.

"Come back, George," someone else implored. "What do you owe the Miser, anyhow? Surely not your own life, and that is what you are sacrificing without the least hope of saving him, either. Think of Mary and your friends and be sensible."

The young man hesitated a moment at these words, and looked into the white face of the girl he loved, but what he saw in Mary's brown eyes rather urged him on than detained him. He knew that at the rate the water was going the flood would almost beat him to the Miser's cabin.

His horse was tied to a tree a little way down the hillside, and he hurried to her. When the boy's friends saw that he was determined to make the risk, several of them followed him, but he was heedless to their calls for him to wait, and once upon his horse, went galloping over brush and boulders, down toward the flood.

The Miser was awakened by an unusual sound. He lay for a moment listening. It was a peculiar, dull roar, growing louder and louder. The old man got painfully from his bed and looked from the window. The sight that met his eyes froze the blood in his veins. It was a murky, clutching mass of water rushing upon him.

Time and again the Miser had told himself that there was no God, but now he groaned in agony, "O God, deliver me! deliver me!" And still the flood rushed on. He knew that before he could cross half the distance to the nearest hill the water would be upon him. He suddenly remembered that he had heard of houses floating on the crests of floods—perhaps—he found that he could move, after all. He stooped over the hearthstone. Even in that hour of danger the Miser's first thought was of his treasure. A mother would as likely think of abandoning her child as the Miser his gold. He flung the strap attached to the bags over his shoulder and put on a heavy overcoat that was hanging near, then he went out and laboriously climbed to the top of the cabin.

As the Miser sat and watched that ominous death creeping certainly upon him, his thoughts turned curiously back over his



past life, and terrifying dread of the hereafter that was so near almost overpowered him. The flood struck the cabin. It tottered and quivered for a second then began to rock. One glance at the seething waves about him, and the Miser covered his face with his trembling hands. "O God, forgive and save me! O God, forgive and save me!" he repeated over and over in the anguish of despair.

These were the words that reached George's ears as he neared the cabin, and something clutched at the boy's heart as he looked at the old man's distorted face, and made him redouble his efforts. He shouted to his grandfather, but the old man was too absorbed in his plight to hear. George knew that Queen was an excellent swimmer, and he had brought a long rope. He saw that his only hope of success was to swim in behind the flood and throw the rope to the old man. He was yet in comparatively shallow water, not yet having entered the direct current of the flood. He waited a moment to see which direction the cabin would take. It suddenly swerved to the right and away from him. With a shriek the old man clutched the ridgepole of the roof and buried his face in his arms..

George leaned over his horse. "Dear old Queenie, you have never failed me yet. Don't, oh, don't fail me now!" And the faithful beast plunged into the flood.

George's friends had followed him around the point of the mountain, and were watching him with breathless interest from the edge of the flood. As he plunged into the foaming water there was a deathlike hush among the watchers. Mary covered her face for a moment, then with another silent prayer looked again at the brave young savior.

Inch by inch the horse and rider neared the drifting shack. Now a mass of debris would entangle them, and again a tumbling boulder would swerve them from their course. At last, after what seemed an age to the watchers on the mountain-side, the cabin was reached. They saw George throw the rope. They saw the Miser clutch for it and—miss it. It was flung again, and this time the old man caught it and tried to totter to the edge of the roof. He stumbled and fell, dragging George from his horse. They both went down, down out of sight in the boiling water. The men on the mountain looked at each other with white, questioning faces; the women clung to each other, weeping. After a moment the flood threw its victims to the surface, and the watchers saw the struggle begin again. Queen had become frightened, and with dilated nostrils was swimming to the opposite edge of the water. The Miser seemed to be unconscious. The spectators saw George bind the old man to his back and begin to swim toward them. A shout of encouragement went up from the hillside, and a dozen men ran to the rescue.

They dragged the two unconscious men to safety. For an

hour they rubbed the stiffened limbs of the Miser before he showed signs of life. George had recovered and was bending over the old man when he first opened his eyes. The sun was just coming up over the eastern hills, revealing all the devastation of the flood. The people stood in disconsolate groups, gazing at the waste before them.

The Miser tottered to his feet. He looked first at the barren valley, then at the people, and last at his grandson. A new light beamed in his wrinkled face. Slowly he took up the bags which had been carelessly flung to the ground with his coat. "Here, son," he said, touching George on the shoulder, "take this and give it where it is needed most, and then if—if you are ready, perhaps we had better try to get to the sheep ranch to see if things are safe there." George looked into the old man's face, and as he read the meaning there, he caught the Miser's trembling hand and pressed it tight in both his own, and whispered, "Grandfather!"

PROVO, UTAH

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Missionaries of the Minnesota conference, held November 8, 1914: Back row, left to right: Marvin G. Bennion, Taylorsville; W. J. Henderson, Cannonville; Chas. S. Miller, Farmington; L. R. Nelson, Provo; E. H. Erickson, Ogden, Utah. Second row: Zelda Kirkham,



Lehi; Bertha Pearson, Salt Lake City, Utah; Mary Smith Ellsworth, Chicago, Ill.; Tirza Hanson, Loa; Fern Greene, American Fork, Utah. Front row: L. A. Oakeson, Sandy; Lars Nielson, Manti; Chase Kearn, conference president, Laketown, Utah; President German E. Ellsworth, Chicago, Ill.; A. J. Evans, of Presidency of Alpine stake, Lehi, Utah; O. L. Olson, Oxford, Idaho; Joseph I. Cook, Vernal, Utah.

# The Sabbath Day

BY GEORGE W. CROCKWELL

Which is the proper day to be observed as a day of worship, or Sabbath day, the first or the seventh day of the week?

To the Latter-day Saint there is no uncertainty about it; we have the word of the Lord, through the Prophet Joseph Smith, that the first day of the week, called by John the beloved disciple, the Lord's day, is the proper day, and should settle the question without further cavil,—but with the world at large this is different.

Our Seventh Day Advent friends contend vigorously for the seventh day, boldly asserting that Constantine, Emperor of Rome, changed the Sabbath from the seventh to the first day of the week, by an edict in the fourth century.

This is most certainly an error as the following excerpts from the writings of theological historians will prove:

*Mosheim's Church History*, Book 1. Century 1, Part 2, Chap. 4:4: "The Christians of this century assembled for the worship of God and for their advancement, *on the first day of the week*, the day on which Christ reassumed his life; for that this day was set apart for religious worship *by the apostles themselves*; and that after the example of the church at Jerusalem, it was generally observed, we have unexceptionable testimony."

Epistle to the Magnesians, 101 A. D., Chap. 9, Ignatius said: "Those who were brought up in the ancient order of things, have come to the possession of a new hope, no longer observing the Sabbath (Jewish or seventh day), but living in the observance of the Lord's day (first day) on which also our life was sprung by him and his death."

Bardaraven, A. D. 130: "On one day, the first day of the week, we assemble ourselves together."

*Apologies*, 1:67, A. D. 140, Justin Martyr says: "And in the day called Sunday all who live in the cities or in the country gather together in one place and the memoirs of the apostles, or the writings of the prophets, are read as long as time permits, etc. \* \* \* Sunday is the day on which we all hold our common assembly, because it was the first day on which the Lord, having brought a change in the darkness and matter said, Let there be light, made the world, and Jesus Christ our Savior on the same day arose from the dead."

Clement of Alexandria, Book 7, Chap. 12, A. D. 193: "He, in fulfilment of the precept according to the gospel, keeps the Lord's day."

*Apologies*, Sec. 21, A. D. 200: "We neither accord with the Jews in their peculiarities in regard to food nor in their sacred days."

Origen, Book 3, Chap. 23, A. D. 201: "We ourselves are accustomed to observe certain days, as for example, the Lord's day."

*Mosheim's Church History*, Book 2, Century 4, Part 1, Chap. 1:8:

"It is indeed true that Constantine's life was not such as the precepts of Christianity required; and it is also true that he remained a catechumen (unbaptized Christian) all his life, and was received to full membership in the Church, by baptism at Nicomedia, only a few days before his death."

Footnote 25: "Constantine, long before this time, A. D. 324, declared himself a Christian, and that he was acknowledged as such by the churches is certain. It is also true, he had for a long time performed the religious acts of an unbaptized Christian, that is, a catechumen; for he attended the public worship, fasted, prayed, observed the Christian Sabbath, and the anniversaries of the martyrs, and watched in the vigils of Easter."

From the foregoing excerpts, we learn that the first day of the week was observed as the Sabbath, Sunday, or the Lord's day, long before the birth of Emperor Constantine, even from the day of the resurrection of Christ; and from New Testament scriptures, it is very clear that the first day was observed by the apostles, beginning with the day on which Jesus arose from the dead; and if a correct translation of the scriptures had been made, there would have been no occasion or opportunity for a dispute about the matter.

New Testament references: Math. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; I Corin. 16:2. In all of these passages (eight in number) we find these words, "First day of the week." We also find that the word "day" in each and every place is printed in *italics*. This indicates that the word "day" was not in the original text, but is an interpolation, and the word in the original Greek, which was translated "Sabbaton," (see Emphatic Diaglott) meaning Sabbath, and when the translators translated this word week, they were forced to put in the word "day" to make sense.

The following analysis of Math. 28:1 will cover each of the eight references cited: "In the end of the Sabbath, as it began to dawn toward the first day of the week." In the original Greek this sentence is written, "*Opse de sabbaton, te epiphoskouse eis mian sabbaton.*" "Late but of the Sabbath, it beginning to dawn into the first of the week."

By what manner of reasoning King James' "wise men" could translate "Sabbaton," Sabbath, in the first part of the sentence, and translate the same word, "week," at the end, is beyond the power of theological students to comprehend or successfully explain. They all admit that the word, "Sabbaton," means Sabbath, and also that in the Tyndale Bible, and the Lutheran German Bible, the word "Sabbaton" is rendered Sabbath at both the beginning and end of the sentence.

What could Matthew have meant other than this: *At the end of the old Jewish Sabbath, as it began to dawn toward the first of the Christian Sabbath.*



He no doubt understood that the Jewish or Mosaic Sabbath was at an end. Jesus had fulfilled the Law. "He had blotted out the handwriting contained in ordinances," "old things had passed away, all things had become new."

From the brief record that is left in the New Testament there is no doubt that the first day was observed by the apostles and the primitive Church, from the very day of the resurrection of the Savior and acknowledged by his own presence.

John 20:19: "Then the same day (day of the resurrection) at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

John 20:26: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

There is a difference of opinion as to the meaning of this verse, some holding that instead of it meaning on the eighth day, or the first day of the week having come again, it means the ninth day, alleging as it does after eight days.

In Matthew 27:63 and Mark 8:31, we find Jesus saying twice: "After three days I will rise again." Did Jesus arise on the third day? There is no dispute about this, "after three days" means the third day including and counting from the first day. Therefore, by the same rule, after eight days, means the eighth day counting from and including the first; or, on the first day of the following week, the new or Christian Sabbath.

The day of pentecost came in the first day of the week. See Lev. 23:15, 16:

"And we shall count unto you from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete."

"Even unto the morrow after the seventh Sabbath shall ye number fifty days: and ye shall offer a new meat offering unto the Lord."

Seven weeks from the Jewish Sabbath would be 49 days, and we have the Jewish Sabbath again. But it says, even unto the morrow after the seventh Sabbath shall ye number fifty days. This would certainly identify it as the new or Christian Sabbath.

There is another point here: See Acts 2:1-4. The God of heaven appears to have honored that day:

1. "And when the day of pentecost was fully come, they were all with one accord in one place.

2. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. "And there appeared unto them cloven tongues like as of fire, and it sat on each of them.

4. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Herein we find the promise that Jesus made (see Acts 1:4) was fulfilled. Jesus, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which he saith ye heard of me. (See John 14:16-26, also 15:26.)

In Acts 13:42, we learn that the Christian Sabbath is recognized as a different day from the Jewish Sabbath. It reads, "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." We find in this verse a marginal difference, which shows it should read the Sabbath between. This could only refer to the Christian Sabbath which followed, and therefore came between two Jewish Sabbaths.

In Col. 2:16, we find Paul writing to the Saints at Colossia: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days."

During Paul's ministry he was constantly annoyed by the Jews insisting that the converted Gentiles should obey the Laws of Moses with regard to circumcision, but at Colossia they appear to have taken another tack and assailed the Christian Sabbath, insisting that the seventh day be observed. Paul dismissed the question with the admonition, "Let no man judge you \* \* \* in respect of the new moon, or of the Sabbath day."

There is no reasonable way of subverting the fact, as shown by the light of history, that the first day was adopted, beginning on the day of the resurrection of Jesus Christ from the dead.

There is a question which naturally arises: Why was the first day adopted? Why was not the seventh continued?

To the "law and the testimony." The Bible answers this question.

#### THE SEVENTH DAY SABBATH—ITS BEGINNING AND ITS END

The first commandment that was given as to its observance is found in Exodus 20:8-11. This commandment was given to Moses about 2,500 years from the date of the creation. We do find in Genesis 2:2-3 the following:

2. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3. "And God blessed the seventh day, and sanctified it; because that in it he had rested."

But here is no commandment given to man to observe it. Neither was Adam given one, nor Seth, Enos, Cainaan, Mahalaleel, Jared, Enoch, Methuselah, Lamech nor Noah, all good men, upright and true, who feared God and loved righteousness. Noah,

in all his preaching, has no words to say about the seventh or any Sabbath day.

After the flood we find Abraham, Isaac and Jacob, to say nothing about Melchizedek, who was so great a high priest that the Priesthood of the Son of God was named after him—have nothing to say about the Sabbath day. Is it possible, if it was so important to worship God on the seventh day, that for 2,500 years he left the children of men without that Law?

In Deuteronomy, (the recapitulation of the Law) we learn more fully why God gave it. See Deut. 5:2, 3, 12, 15.

2. "The Lord our God made a covenant with us in Horeb."

3. "The Lord made not his covenant with our fathers, but with us, even us, who are all of us here alive this day."

12. "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." (See Exo. 28:8-11).

15. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

Hence, we learn to whom the Law was given, when, and the reason why.

It was given to the children of Israel, 1,490 B. C., or 2,510 after the creation. They were commanded to keep it because God, "through a mighty hand and by a stretched out arm" had brought them out of the land of Egypt.

This commandment to observe the Sabbath day was incorporated in the Law of Moses as was also the Sabbatic year and the forty-ninth and the fiftieth year Sabbath.

Paul, in speaking of this law, says, (Gal. 3:24): "Wherefore the law was our schoolmaster to bring us unto Christ." So when Christ was come there was no need of the schoolmaster.

Jesus himself said, (Matt. 5:17): "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil."

"To fulfil," to complete. God made a covenant with Israel. Jesus came to fulfil it. The covenant was the law of Moses, in which was included the several Sabbatic periods aforementioned. This law or covenant Jesus fulfilled, completed, ended. Not a part of the law, but the whole law.

Paul declared, (Eph. 2:15): "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances.." (Also Col. 2:14): "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross."

Thus was ended the law of Moses, the seventh day Sabbath, the seventh year Sabbath, the forty-ninth year Sabbath, and the year of Jubilee.

Therefore, upon the death of Jesus, there was no Sabbath Law, it was fulfilled, ended, put out of the way, and nailed to the cross.

This being true, the apostles, recognizing that it was necessary that one day of the week be set apart as a day of rest and for the worship of God, did the most natural thing possible: adopted the first day of the week; for, on this day, Jesus Christ, the Savior of the world, arose from the dead. On this day Jesus broke the bonds of death; and, for the reason that on the first day of the creation the first thing that God did was to separate the light from the darkness, saying, "Let there be light, and there was light," and Jesus was that light which came into the world that all who believed on him and obeyed should have everlasting life. Or, was it for another and better reason? Jesus was with the apostles forty days after his death and resurrection, teaching them all things. He had said, in his natural life, "The Son of Man is Lord also of the Sabbath." It is, therefore, not unreasonable to suppose that Jesus himself inaugurated the observance of the first day to supercede the old Mosaic Sabbath which had been ended, put out of the way, and nailed to the cross:

PORTLAND, OREGON

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## A Wise Old Man

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"Wouldst thou have back thy youth again?" I asked an aged man.  
 "Couldst thou not grander ends attain, and better life's whole plan?"  
 "No, son," he said; "I rest content and calmly wait the end.  
 One life alone to man is lent, to waste, or wisely spend.

"If, with the knowledge years bestow, we started in the race,  
 All plans might meet with overthrow and shame us with disgrace.  
 No combination man can make insures complete success;  
 The lucky winner takes the prize he won by random guess.

"I would not say chance rules below—all Nature shows design;  
 Life is not like the dice's throw—luck follows laws divine.  
 Some men are born to grace a throne, some to a leper's doom;  
 Yet equal light for both has shone their spirits to illumine.

"My life has run through light and shade—the end is drawing near;  
 I long for rest, all undismayed, and ask not back one year."

—Selected.



# The Kindergarten and its Educational Value

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BY MRS. IDA DUSENBERRY, OF THE BRIGHAM YOUNG UNIVERSITY

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"Beware!" says Emerson, "when the great God lets loose a thinker on this planet, then all things are at a risk."

A little over a century ago Immanuel Kant, a little old bachelor by whose punctual walk his neighbors set their watches, spent many hours during sleepless nights and anxious days troubling over theories with regard to the nature and source of human knowledge.

Today we live in a world where everything is affected by Immanuel Kant's influence.

Perhaps his first and greatest disciple was his pupil Fichte, who, becoming enthusiastic over the spirit of his great teacher, created the national school system of Germany, and was a leading factor in establishing the solidarity of her political government.

Through the influence of Fichte's successors, came a modification in the religious domination of Germany, England, and Rome.

Goethe and Schiller, impressed with its living truth, sings its rhythm in German literature. We follow it with Carlyle and Coleridge, in English verse.

Through the music of Beethoven and Wagner it has lifted souls to greater heights and loftier aspirations, finally entering the realm of childhood and, using as its instrument the mind of Froebel, is influential in the infant schools of all civilized lands.

The above educational progression is recorded as following the declaration by Immanuel Kant—that "Reason is present in the subconscious activities of intelligence."

In every phase of Frederick Froebel's educational philosophy we can see the influence of this educational doctrine.

Impressed by the power of its purpose he proclaimed to promoters of child welfare that "Deep meaning oft lies hidden in childish play."

Froebel studied childhood and motherhood in their inmost union. He sought for the point of contact between the manifested needs of the one and the instructive efforts of the other. This he found in the nursery rhymes, and the unrhymed games which have been nursery favorites for unknown ages.

The Mother Goose melodies give types of characters and situations found in higher literature.

Dr. Harris says, "The meager and abstract outline is given

in the nursery tale, and the deep comprehensive grasp of the situation with all of its motives is found in Shakespeare."

Take for instance something of the life of Solomon Grundy. How does it compare with Shakespeare's "Seven Ages," "The three men of Gotham," the oft repeated story of human disaster through rash adventure; "Little Boy Blue"—effects of slothful neglect of duty, a cause for some of the world's greatest disasters? "There was a man in our town, and he was wondrous wise. He jumped into a bramble bush and scratched out both his eyes. And when he saw his eyes were out, with all his might and main, he jumped into another bush and scratched them in again."

Lesson—the record of the deed saves the doer. In our every day walks in life how often we meet "Jack Horner," reaping the advantages of deeds not his own, and pluming himself on their fancied achievements.

And here comes the old woman who couldn't keep quiet on victuals and drink. Can you read in that life the yearning of a soul which may not dare to live on bread alone?

Examine the rational content of the old nursery rhymes and you will not be surprised that they have endured the test of time, and merit the name of genuine literature.

If mothers understood what comprised true story content, and would select children's books accordingly, there would not be so many children with a destroyed and perverted literary sense.

Even simpler than the rhymes which furnish types of character and situations, are the nursery plays. Games like "Knock at the door, peep in," "The little pigs that went to market," or "Pulling baby's nose," and showing it with the thumb between two fingers, are attempts to call attention to the different parts of the body and give some idea of their unity.

"Bye, Baby Bunting," "Father's a Nobleman, Mother's a Queen," interpret to the heart of the child his own love for father and mother and their love and care for him.

"Pat a Cake," "The Miller of Dee," "Here I Bake and here I Brew," are crude pictures of the busy world of labor.

"The Church and the Steeple" responds to the wonder of church bells and the people all hurrying to worship.

Such games as "Hide and Seek" satisfy the craving for recognition. Miss Susan Blow and others have figured out long lists of rhymes, games and stories explaining their lasting moral content in such a clear, simple way that it would be well for every mother to become familiar with their interpretation.

Considering the above mentioned plays, with many others, we have before us the reasons from which Froebel drew the material for his "Mother Play" book.

It was after many years of close observation that Froebel decided mothers should be made conscious of the underlying prin-

ciples of the life they were unsystematically but instinctively nurturing unobserved. He was an interested spectator at many little love-inspired dramas between mother and child.

Finding the same universal, instinctive tendency, even among mothers of different nationalities, he knew there was an underlying philosophical truth, a knowledge of which would be of great educational value to the world. As a result of this investigation and persistent, intelligent study we have his "Mother Play" book.

In it he has attempted to preserve what was good and omit what was bad in the instinctive plays of motherhood, at the same time trying to present a series of games wherein each is organically related to all the others, and by means of dramatic representation, poetry and music, to win for the ideals embodied in these games a controlling power over the imagination.

Froebel said, "The aim of education is a correspondence between the individual and his spiritual environment, and to fit him for participation in the universal life."

It was because simple mother wit had tried, however blindly, to accomplish these purposes that Froebel was able to learn from mothers how to educate the child. He has aimed to lift their instinctive procedure into the light of clear consciousness that they in turn may be directed by the use of their reasoning faculties instead of continuing to blindly follow their inherent tendencies.

He says in his chapter on the weather vane, "What adult deed is there that children will not at once imitate? Therefore, be careful, you grown-up people, what you do in the presence of little ones." Continuing, he claims "the tendency to imitate in children should be most carefully cultivated. Such culture will lighten by one-half, the work of education. The mother who utilizes imitation at the proper stage of development will accomplish by a touch, light as a feather, what later she could hardly do with a hundred weight of words." "If thy child is to apprehend another's deed, then he must repeat that deed."

During the last few years the attention of psychologists has been directed with increasing interest to the study of the nature and scope of imitative activity.

Prof. James says, "In young children this instinct often knows no bounds. For a few months in one of my children's third year, he literally hardly ever appeared in his own person. If you called him by his name H——, you invariably got the reply, "I'm not H——, I'm a hyena," or "horse car," or whatever the feigned object might be.

It is an odd fact that all of us come by our own developed personal self-consciousness, through very decidedly imitative processes.

For the child to be his real self is to him the same as being no body, but to be a horse, soldier, hero of a favorite story, or

perhaps a fairy, that is to be some body. His interest is centered on some fascinating object from without, and his one thought is to make this over into his own definite comprehension, through imitative personification.

One of the most realistic performances I ever witnessed, was a recent imaginative encounter with Lopez in the Apex mine. The scene of attack was under a back porch. The participants were officers who ranged in age from three to six, in cow-boy and Indian suits; fully armed with sticks for swords and guns, they crouched down with all the *anticipation* of a real and fierce encounter.

We must realize that nothing less than the child's personality is at stake in the method and matter of his imitations. "For the self," says Baldwin, "is but the form or process in which the influences surrounding the child take on their new individuality." Educators claim it is inevitable that the child make up his personality, under limitations of heredity, by imitation, out of the copy set in the actions, temper, and emotions of the persons who build around him the social inclosure of his childhood. In other words, the child creates himself by reproducing his environment within himself.

If we believe the statements of Prof. James Baldwin, Dr. Royce, and other great psychologists pertaining to this subject, our conclusion must be that imitation is the true point of departure, both for educational psychology and from the wise nurture of childhood.

From this, then, we find the plain duty of parent and teacher is to protect the child from bad models, and to supply him with good ones.

We should observe with care what special objects and actions are most frequently imitated, for in such imitations the child reveals the native bias of his temperament; he indicates the line of his possibilities and suggests the dangers to which he is prone.

They should divert attention from persons or things which monopolize imagination and threaten to derange the balance of character.

Froebel says, "Divine energy must be communicated to each individual by the association of his fellow man; also through the realization or significance of the world of nature, as these things bring to light the knowledge 'I' just as that 'I' grows into the image of God."

Froebel's "Mother's Play" book has long been recognized by his students, disciples, and admirers, but unfortunately for the cause of child study, it is written in such a manner that the beauty of its themes and the underlying life principles it portrays, is to the majority of readers but mystical illusions and oftentimes, misunderstood sentimental expressions.



Studied from a spirit of Divine love and a comprehensive understanding of the psychological development of child growth, the "Mother's Play" book for child and mother in this line of work stands today among the best and most profitable literature.

After being fifteen years a student and teacher of Froebel's child study book, my students have reached many hundreds, and from that number the expression has always been "Certainly, it is one of the truly great, beneficial, and cultural influences of my life."

In justice to the present needs of child life and to the generations yet to come, there is a crying need, both in our colleges and church organizations, for more instruction that will make for efficient motherhood.

The infant is plastic and versatile and, unlike the animal, is not the prisoner of the past; but he is the prophet of the future; and only in proportion to the intelligence through which we seek and get Divine help, can we hope to lead and guide him into the light that leads to eternal growth and blessedness.

PROVO, UTAH

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## Father's Sweetheart

(A Mother's-Day Poem)

### I

My father had a sweetheart in the days of long ago,  
A pure and hopeful maiden, her soul with love aglow;  
And father wooed and won her because he loved her so,  
And she became my mother, my good angel here below.

### REFRAIN

I'm in love with father's sweetheart, she's the dearest girl I know;  
My guiding angel she will be, no matter where I go;  
Though I'm saddened by misfortune, or though life goes like a song,  
I know that father's sweetheart's prayers, will help to make me strong.  
I know she'll always love me, no matter what my part;  
God help me to be worthy of father's old sweetheart.

### II

Why father loved his sweetheart is to me not hard to tell;  
No one could help but love her who knew her very well;  
She is so kind and patient, so full of hope and joy,  
Her love makes me rejoice to be my father's sweetheart's boy.

### III

My father and his sweetheart now are getting old and gray;  
The charms of youthful splendor are fading fast away;  
Yet, now their souls are sweeter than e'er they were before,  
And father's sweetheart's grayness makes me love her all the more.

A. IRA COX



## Tree Sap in Winter Time

BY DELBERT W. PARRATT

Thad's big brother is named Vaughn Wisemar. Yesterday he had occasion to spend a few minutes in Thad's room at school. Just at the close of the reading recitation the principal of the school came in and called attention to the barren trees standing outside near the windows. The trees, against the white snow, appeared almost black; they were leafless and to all indications were totally dead.

"Now, boys and girls," smilingly asked the principal, "where is the sap of those trees during this time of the year?"

As quick as a flash, nearly all the pupils were ready with an answer. What do you think they said? Everybody gave the same reply—that all the sap goes to the roots in the winter and stays there till spring.

"Are you sure that *all* the sap of the entire trees is now in their roots?" responded the principal.

"Yes, sir," came the reply, unhesitatingly from the whole class.

No expression whatever of satisfaction or disappointment could be seen in the principal's countenance, as he said, "Thank you; that will do," and left the room.

Mr. Wisemar felt quite sure the teacher of the boys and girls was delighted with the hearty response on the part of her pupils. He knew he was well pleased with the way in which Thad and the other little folks answered.

The incident was apparently forgotten when all the room delved into fraction-problems for the arithmetic lesson. But the principal didn't forget it. In a few minutes a shy little girl tip-toed into the room with a sheet of paper for the teacher.

The arithmetic lesson was soon over, and then the lady in charge reminded the boys and girls that a number of trees were then being cut down, near the school building. She asked her pupils to examine the exposed ends for sap. Could someone bring a cross-section of one of the trees to school? Two or three volunteered to do so. Could somebody else dig up a good-sized root and bring a pieces of it to school also? Others agreed to do this.

"I suppose," said the good teacher, "you are wondering what these are for. Well, Principal Looksum has just sent us some questions to answer for nature study this week. Here are the questions:

1. What does tree sap look like?
2. Where does it come from and of what is it made?
3. Is there more sap in the tree trunk now than there is in the summer, or is there less, or is there about the same?
4. Then is the sap stored in the trunk in the winter time? Why do you think so?
5. If all the sap of the entire tree is in the roots, in the winter, would they now be inflated with sap? Why? Examine a root to see if you are right.
6. Does the root have more sap in it now than it has in the summer, or has it less, or has it about the same?
7. Then where is the sap in the winter time?

These questions seemed to electrify the whole class. The pupils could hardly wait to examine winter trunks and roots, in search of sap. Some showed doubt about their first "positive answer" regarding the sap, and wanted to satisfy themselves on the point.

Vaughn Wisemar began to feel about as they did. On leaving the school he made for one of the cut-down trees. He examined for sap, and to his surprise found that the tree contained just about the same amount now that it did in summer. Like the pupils, he supposed it was in the roots and therefore expected to find the trunk pretty dry. But not so, there was the sap, and lots

of it, perhaps not quite so much as in the summer time, but not far from it.

This aroused his curiosity still further, so, upon reaching home he dug up a tree root about as big around as a broom stick. With a pocket knife he made a clean cut through it and examined again for sap. Once more he met with a surprise, for instead of the root being inflated it had perhaps less than the ordinary amount in it.

These simple observations readily convinced him that he and also all the pupils in the school-room were mistaken, for anyone who would take the trouble to look could easily see that the whole amount of a tree's sap is not stored in the roots for the winter, but that most of it remains right in the branches, in the trunk, and in the roots just as in the summer. Some, however, may have evaporated and thus escaped into the air, leaving, very likely, a little less in branches, trunk, and roots than in the warm, growing seasons.

Regarding the color of sap, Mr. Wisemar soon learned that, in the main, it is colorless, like water, but when some kinds are exposed to the air they change to different tints and colors. The sap from a black walnut tree is a glaring example of this.

Tree sap is composed mostly of water with a little mineral salts, some sugar, and other plant food carried in solution. All the water of the sap, together with the mineral salts, are taken from the ground, and get into the tree through the tip ends of the roots. This may not surprise you, but it did Thad's big brother, for he had been led to believe that much of the water in a tree was absorbed through the leaves during rainy weather. Considerable of the water passes out from the tree through the leaves, but it all gets into the tree through the root tips.

Mr. Wisemar learned something by being in school only a short time, and he is now satisfied the boys and girls of that room are no longer sure that all the sap of the entire tree sinks down into the roots, where it is stored during the cold winter months awaiting the warm days of spring to draw it once more up into the trunk and branches. At any rate, he knows one pupil whose ideas on the subject have undergone considerable change since the question was sprung yesterday morning. He became certain of this when Thad reached home from school this afternoon.



## Some Problems of the War

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BY DR. JOSEPH M. TANNER

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That men should speculate about the outcome of the present war is the most natural thing in the world. Never did a war entail so much suffering on innocent people. Never were the dire consequences of a struggle of arms so universally felt as those which the world is now experiencing through the great European war. When will it end? How will it end? Who will win? These are pertinent questions that people are asking themselves or asking one another.

As the war stands, at present, no one can very easily figure out the advantages of one side over another. This is sometimes called the war of the trenches. If the armies must burrow one another out, the process will be very slow. Both sides have learned that an aggressive movement either way means a terrible sacrifice of men, and when men are sacrificed to take one trench, a little way beyond it other trenches are found filled with men. No one knows just how many men who enter the defensive under such conditions are required to withstand aggressive attacks. Some say that one man in a trench is good for two out of it, others say for three. Certain it is that those on the defensive are capable of holding in check an army very much larger than its own. At present it does not seem possible for the Germans to make any further advancement toward Paris or toward Calais. They are practically blocked; and since they have begun to call out "Landsturm," it would seem that they are approaching the end of their really effective supplies. True, England and Russia have greater sources from which to draw than Germany or Austria, but are these countries ready to sacrifice from two to three men for one? Can they afford to do it? The Allies can put more men on the defensive than the Germans, so that there is no means of calculating a success on the part of Germany, even if there were no advantage of being on the defensive. The question then resolves itself into this: Can Germany withstand the Allies?

In the first place, Germany is fighting the Allies for the most part in their own countries, and while it is possible that the Allies may crowd Germany back within its own empire, the fiercest struggle would be yet to come. The Germans in Germany can put up a more effective defense than they can in France or Russia. Take, for example, the western frontier of Germany. The whole country consists of rolling hills. It is covered by im-

mense forests which are penetrated and crossed by roads that the Germans have built, not only for securing timbers and for public convenience and railroads, but in them they have certain military purposes. Undoubtedly these roads are either mined or in a position to be mined immediately. Over them the armies of the Allies could not very well go. They must make their way through the forests. A German soldier behind a tree, knowing all the ground minutely, should be good for three or four allied soldiers who have to make their way through the forests. Rushing the enemies' line under such circumstances is well nigh impossible. We may then say, in conclusion on the subject, that even should the Allies push the Germans back into their own country, their greatest problem is yet to be solved. On the east, the German line of defense is not so favorable to the empire. In the first place, it is a long line. In the second place, the Germans have depended on the rivers; and in the third place, the Germans have not calculated on Russia in anything more than a near defensive war. Of course, Germany would go to the outskirts of Poland, on the east, if she could. To penetrate Russia is not, and never has been, the design of German tacticians. On the other hand, it may be assumed reasonably that it will cost Russia two lives for every German soldier killed, in an effort of Russia to penetrate the heart of Germany. It must still further be remembered that Germany has a complete net work of so-called strategic railways on her eastern frontier, and that by means of these railways Germany can mass large armies in a marvelously short time. The strategy of German railroads makes one German soldier practically nearly the equal of two Russian soldiers.

The numbers in the present struggle are too evenly divided to bring the end of the struggle within perceptible reach. If Russia could force the Germans back a hundred miles within East Prussia, the possibility of strangling the German empire for want of supplies would be within sight. As Germany stands today, with Belgium at her command, and in her possession, and all of East Prussia including a part of Russian Poland, she is in a position to support for a number of years her large population, even with her commerce in the world shut off. With the empire, it is no longer a question of commercial development; it is merely a process of existence. If Austria could be finally overthrown, and the Allies' armies permitted to enter Germany from the south-east, the problem would be much simpler. The easiest road to Berlin is probably by way of Cracow. As the matter stands today, Austria would be in the rear and the Carpathian mountains a splendid support to an Austrian army.

If other nations are not drawn into the war, it looks as if the game must be a draw. While one party may feel exhausted

before the other, there is a great difference between exhaustion and surrender. Then there may be revolutions to overthrow certain existing monarchies, and the people themselves may demand a cessation of the awful slaughter of human life.

In the solution of the great European problem, there is an important factor required—that is the entrance of other nations into the war. It is conceivable that Rumania might be sufficient to make the results decisive, though they would not be very prompt, with Rumania counted in. If to the support of the Allies there were not only added Rumania, but Italy, it is easy to figure out the end of the war and the manner of its termination.

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### **The Campaign For Funds**

At a recent meeting of the General Board, Y. M. M. I., two changes were made in the method of collecting the General Fund.

First. The Fund is to be based on the active roll and not on the permanent roll, as heretofore.

Second. A roll of honor will be established with the ward as a unit, as well as the stake;—100% meaning 25c from each member on the active roll. Also a roll of honor will be established for active membership, based on 12 per cent of the Church population.

Based on the active roll of last year, stake and ward officers will know the proportion due from each ward. Your active enrollment has no doubt increased, but on receipt of 25c from each active member, on record, last year, it will be a delight to list your stake and the wards entitled to such recognition on the roll of honor for 1915. In making remittances, report the amount to be credited to each ward.

Let us place all of your wards as well as your stake on this roll. Mutual Improvement work is growing. Let us rally at once to this call. We must have the "Sinews of War," or our plans will be seriously handicapped.

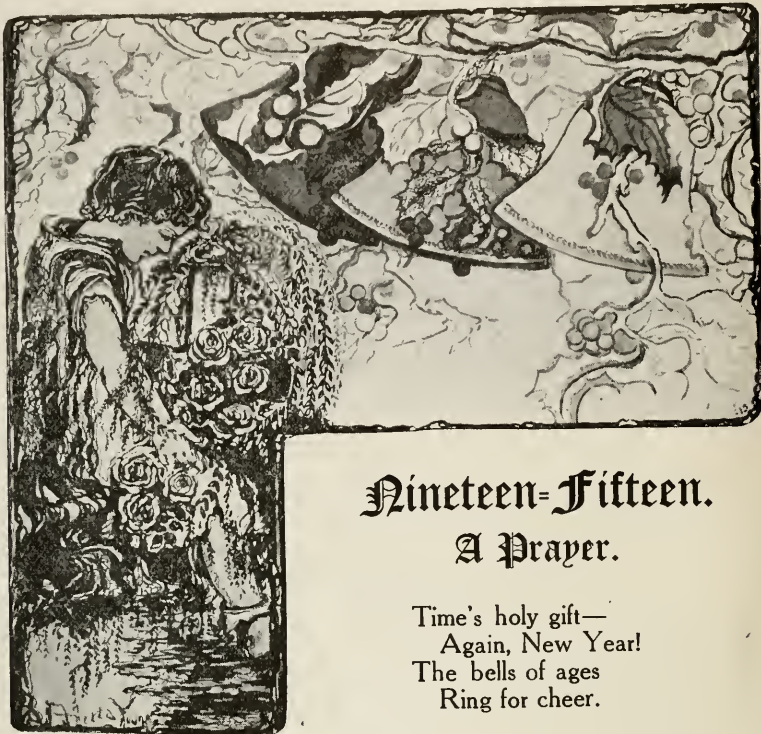
In nearly all cases, it is just a matter of getting at it and finishing it. Forward your remittances at once to the general office. Every dollar contributed will come back in "dividends" by giving you greater and more efficient service.

With every good wish, I am,

Your brother,

HEBER J. GRANT,

Assistant General Superintendent, Y. M. M. I. A.



## Nineteen=Fifteen. A Prayer.

Time's holy gift—  
Again, New Year!  
The bells of ages  
Ring for cheer.

The Old Year—didst thou see him go  
With king-like tread, with crown of snow?  
Still true of heart,  
He called farewell—  
His voice was lost  
By that great bell  
Whose echo from the sky was hurled,  
To thrill the great, expectant world.

O Father—God—hear thou the prayer  
Of hearts that break—great earth-wide wail;  
Let not thy benediction fail  
For those bowed low in dire despair;  
For those who this dread day must live  
To die, or life for sacrifice to give;  
To die, lest honor shall be stained—  
To die that faith shall be maintained—  
To give the lives whose sacred worth  
Is not elsewhere in all the earth!



## Editors' Table

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### Walk in the Light

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"He that knoweth to do good, and doeth it not, to him it is sin."

Hence, when we know what is right, when we are in the midst of the light, it is a duty to walk in that light as the Savior did, that we may have fellowship with each other and fellowship with our Lord and Savior Jesus Christ, so that his blood may cleanse us from all sin. Prayer, as we have learned, is a duty imposed upon all. It is more than a duty; it is a pleasurable way to God, through his Son Jesus Christ. The hearts of all should be softened to pray to God. Prayer is a requirement of the great gospel of life and salvation. Spiritual salvation? Not only spiritual but temporal. There is joy and satisfaction to the contrite heart and the humble soul who invokes the blessings of the living God. It is a joy which surpasses the comforts and joys of temporal things. It creates a something in one's soul that lifts up, makes better, comforts and softens the heart. It gives conviction of the truth, and creates in men a desire to walk in the light and in the truth, and to shun the very appearance of sin. These are some of the spiritual blessings that come through prayer. Temporal blessings will not produce these feelings. Men, on the contrary, are sometimes so absorbed in the temporal blessings of life that they forget the Giver of these spiritual gifts.

Let us bear in mind that the earth is the Lord's and the fulness thereof. There is nothing in and of the earth which he has not created, nothing that he has not made and ordained, nothing that is not his by right divine. We are permitted to use the materials of the earth, which he has given us, freely for this purpose, but we are to be wise in the use of them and not covetous. We are not to grasp at more than will be for our good, thus hindering others from receiving their share of the benefits of God's providence and love. The Lord gives us all that we need in this life, and confers these blessings upon us that we may share them with the good and with those who are not good, with the just and with the unjust. He allows his sun to shine upon the good and upon the evil, and sends his rains upon the just and the unjust. He rewards the labor of men according to their industry and perseverance, and fidelity in their labor. The Lord bestows upon us great temporal blessings, comfortable homes, food, raiment, lands, cattle, sheep, horses, carriages, automobiles, railroads and steamships,

and all those great facilities for comfort and travel that have been developed in the day in which we live. He has given us the telegraph and the telephone, wireless communication through the ether with which God has filled his immensity of what is called space. The Lord has permitted us to share and enjoy all these privileges and blessings. He has given to some more abundantly of these temporal blessings than to others. Some in fact have received so much by their industry, and by their covetousness, perhaps, and by their determination to gather to themselves the temporalities of life, that they have forgotten God altogether and are like the rich man of whom we read in the Good Book who said: "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

When men become wicked, corrupt, overbearing and oppressive, the Lord suffers them to go to war with each other and to destroy each other until they shall fill the cup of their iniquity. or until they shall be required to pay the uttermost penalties of their crimes. They shall come before the just Judge and be rewarded for their works; every man, whether he be good or evil, king or emperor, president or statesman, or ruler. Whoever he may be, he is but the child of God, and will pass to the great judgment in the end, to receive the punishment or the reward that he merits. This is God's justice, judgment and righteousness. I love his gospel because he is just and will judge all men according to their works, whether they be good or whether they be evil. Prayer opens the way between man and God so that man may keep in harmony with the Spirit of God and do all things in conformity with its promptings, and so walk in the light which leads from sin to the righteousness of life everlasting.

JOSEPH F. SMITH.

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### **The Man Behind the Czar**

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How the late edict of the Czar of Russia crushed the vodka evil with one blow was told in the December number of the ERA. Now comes a correspondent of the ERA, who writes from London, giving some light on the man behind the Czar, and how he really did the work. Our correspondent, Christian Richardson, calls attention to the fact that "much has been said of the Czar's historic deed—making the empire sober with a stroke of his pen." Then he continues:

"Less is known, naturally, of the man behind the Czar. Mikail Demitrovich Chelinshev was born fifty years ago in a little village in the Volga district where there was neither hospital nor school. What education he got as a boy he picked up from stray papers and books. Something of his natural mental calibre may be judged from the fact that in a few years the poor peasant boy had developed into a great railway contractor and wealthy land owner.

"One day he chanced on a book that spoke of vodka, the national beverage, as a poison. He took it to the first doctor he knew and the doctor assured him it was true. From that day he worked to learn all about the effects of vodka on the human system. That was seven years ago. Later he was elected Mayor of Samara, the leading port on the Volga, and decided that holding such an office he could do more than merely passively disapprove, and not long afterwards he was actually elected to the Duma on a prohibition platform.

"His first work in the Duma was a bill to give local option to every town and village, and another to compel the labelling of every bottle of vodka with the word 'poison.'

"The bill passed the Duma but was amended out of recognition in the Imperial Council and then tabled. Nothing daunted M. Chelinshev sought an audience with the Czar.

"His Majesty listened patiently, and promised at once to speak to the Minister of Finance on the subject. The Minister, M. Kokovsoff, represented to His Majesty that to deprive the government of 1,000,000,000 roubles, \$500,000,000 a year, the taxes from vodka, was a dangerous innovation when there was no way of replacing it.

"The emperor visited the country about Moscow, saw for himself the wreck wrought by the stuff that his finance minister said could not be done without, dismissed M. Kokovsoff and appointed M. Bark in his place.

"Then unexpectedly to any one, the war was sprung. The Grand Duke at the head of the army, remembered the scenes at the mobilization of 1904, and ordered all vodka shops closed for a month—prohibiting all alcoholic drinks, except in clubs and first-class restaurants.

"The results of this first month of prohibition were amazing. In spite of the general depression, the paralysis of business, the closing of factories, and the general disruption of railways, the people felt no privation. Savings banks deposits showed an increase over the previous month, and over the corresponding month of 1913. More than that, there was a boom in the sale of clothing, dry goods, house furnishings, groceries and meats. The 30,000,000 roubles a day heretofore flung into the tills of the vodka shops were circulating in practically every other business.

"Then, too, the working week increased from three or four days to six. No time was required for sobering up. Also the workmen were more efficient, twice as good as when daily under vodka. And, perhaps best of all, the women began to rejoice. It is not the women who drink in Russia, it is chiefly the men. And with the men earning double the usual amount, bringing it all home, and being always pleasant instead of stupid or quarrelsome, the women began to say it was like being in heaven.

"This occasion M. Chelinshev seized for a press campaign. Also, he organized delegations to present petitions to the proper authorities urging that the month's prohibition be prolonged during the war.

"This His Majesty agreed to, and issued the necessary order. Further work on the part of M. Chelinshev secured the removing of the licenses from clubs and privileged restaurants, and the second month saw prohibition of vodka complete throughout the empire.

"Filled with gratitude to the Emperor, a temperance deputation then called upon His Majesty to thank him for the reform, and the deputation got the further assurance from His Majesty that never again would the government engage in the vodka business. And that promise he at once made public in a telegram to the Grand Duke Constantine.

"And what of the revenue? Is Russia going to be able to pay her national bills without the \$500,000,000 revenue from vodka? It seems so; and without any drastic new taxation either. Already a bill has been introduced to supply the deficiency, not even by an increase in present taxes but, through arrangements by which the government domains and possessions may be rendered more productive."

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### Messages from the Missions

Elder Wm. W. Seare, Bradford, England, November 20: "A few words respecting the parents' class work in this part of the world. One of the surest and greatest aids we enjoy in the promulgation of the gospel is the addition of a fully organized parents' class in the Bradford branch of the Leeds Conference. It was organized October, 1913, through the efforts of Elders Melvin J. Benson, Irvin S. Noall, Charles L. Porter, and Wm. W. Seare. Having been associated directly with the class, I can truthfully testify that after a year's trial all the members recognize it is a God-send to them. The subjects presented are in harmony with the outlines found in the 'Juvenile Instructor.' Our efforts have been centered upon the overthrow of the monster mock-modesty, by implanting plain truths of great value in its place. The labor has been tedious, and much opposition has confronted our efforts, but today we rejoice in saying that truth has prevailed. Many mothers are rejoicing because of the enlightenment they have received through their parents' class, and fathers are proud to know they have discovered a way to be boys with their boys. Be-





tween 150 and 200 children in this part of the vineyard are receiving truths concerning themselves, due to the recognition of the counsels of God by true fathers and mothers who have delighted in parents' class work and teachings. The class in Bardford is the first to be established in the British Isles. The average attendance is about seventy. We meet for our lesson work every Sunday afternoon at the present time. Elders W. W. Seare and Alfred E. Higgins are the class teachers. We look upon the parents' class of the Bradford branch as being second to none, as every enrolled member is actively engaged in dealing a death-blow to the prevailing ignorance of sexual problems. We extend our best wishes and desires for the success of those connected with this great God-ordained movement. In tracting, we find much success in introducing the work and purposes of the parents' class to the people." Elders left to right: Benson, Noall, Porter, Higgins and Seare.



Elder F. J. Foulger, Auckland, New Zealand, November 11: "The picture represents the staff of the 'Messenger' of the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints: Standing, D. G. Seegmiller, Orderville; F. J. Foulger, editor of the 'Messenger,' Ogden; sitting: R. J. Kingston, Ogden; G. A. Chadwick, editor of 'Te Karere,' Park Valley, Utah. We are all enjoying our labors and feel that the Lord is blessing our efforts, because our work is advancing. With best wishes for the success of the IMPROVEMENT ERA, we remain, your brethren in the work of the Lord."

Otis E. Rogers, Natchez, Mississippi: "The Missionary work in this district is progressing favorably and the elders are

enthusiastic in their work feeling that the hand of the Lord is with them in what they are doing. They are called to be messengers of truth to the people whose hearts the Spirit of the Lord has softened so that in our work there is a marked advancement over last year. Elders of the Mississippi Conference, from left to right, standing: Wm. H. Jones, Eureka, Irvin L. Whatcott, Kanosh, Joseph Erickson,



ELDERS AT NATCHES, MISS.

Springville, Utah; John R. Brown, Preston, Idaho; Henry M. Jones, Enoch, Calvin Memmott, Scipio, Utah; Chas. E. Campbell, Ozone, Idaho. Sitting: Richard Tullis, Pinto, Wilford B. Haws, Provo, H. L. Buttars, Clarkston, Utah; Conference Pres. Otis E. Rogers, Jr., Mesa, Arizona; Carlos S. Higgins, Dempsy, James L. Walker, Iona, Idaho; David R. LeBaron, Santaquin, Utah; Wallace Ellsworth, Show Low, Arizona; Front Row: C. E. Chatelain, Ogden, Albertus Dalton, Moab, R. S. Hughes, Spanish Fork, Utah."

Elder Stephen R. Paskett, Nottingham, England, December 8, 1914: "During the spring and summer of this year we received considerable attention by ministers of the different sects who slandered us to a great extent. Meetings were held by them in which the people were warned against 'Mormonism.' They told the people that our gospel tracts were Biblical, but that our real motive in this country was to entice young women to Utah. Pictures were printed of the



vildest type and unreasonable and revolting stories were told about us. A committee was organized to expel us from the town but we have continued to labor without hearing from them, because our cause is just and true and our labors are for the good of the people. The more persecution we received in that way the greater success we had in our tracting. People who had heard little or nothing of us

were anxious to learn what we taught that had caused so much excitement, and when they read our tracts and pamphlets, and heard the principles of the gospel explained in their true light they received our message and recognized it as the gospel which Christ taught.

The people in this way became interested and their prejudices have died away to some extent. We have made friends with several of the leading citizens of the town and can say that it is a pleasure to know that while so many of the men of the world are being called to fight to defend their kings and countries, we continue the soldiers of Christ fighting for the cause of truth and the downfall of evil. We are protected by truth and righteousness, the armor of the Lord, and we have peace and faith in our King Jesus Christ. Our branch is prospering. Elders, Saints and friends are united in trying to make the work a success, which is very encouraging to us. Aaron T. Pin-gree, Ogden; Stephen H. Paskett, Grouse Creek, Utah."



Elder W. N. Leavitt, Auck'and, New Zealand: "These elders are laboring in the south islands of New Zealand, and the photo was taken at Christchurch, Canterbury, recently. The address of the elders' headquarters has been changed from Christchurch to Box 72, Auckland, New Zealand. Elders Bellows and Jackson have been visiting with us for a few days and we enjoyed their stay very much. They have been laboring in a district chiefly composed of English-speaking Maoris, while our labors have been among the Europeans exclusively. The elders in Canterbury have not succeeded in increasing the numbers in the Church in the past year, but have secured a number of friends who, previous to our visit to them, were not informed about the Lat-ter-day Saints except through misrepresentations. We wish the ERA every success possible, and read it with great interest." Elders left to right: J. A. Bellows, Spanish Fork; Francis Henrie, Panguitch; sit-ting: Ren Jackson, Logan, Utah; Wm. N. Leavitt, Bunkerville, Ne-vada, president of the Canterbury Conference; W. N. Adams, Bunk-erville, Nevada."

Elder Russell Titensor, Hobart, Tasmania, writes: "Although lack of rain, and the war, have caused some hindrance to the work of the Lord in this district, the elders are still working with great interest for the advancement of the truth. On October 18 last, we held our annual conference in Victoria hall. President Don C. Rushton and wife were in attendance. We held two meetings and received much encourage-ment and many good instructions from President Rushton. Both Saints and friends enjoy the ERA greatly. It is a big help in our missionary work in preaching the gospel which is to be preached among all na-tions. We pray that the Lord will open the way for the elders through-

out the world, so that the truth may be established. Elders left to right, standing: Carl L. Johnson, Frankburg, Alta, Canada; Franklin E. Weaver, Bennington, Idaho; Russell Titensor, Bedford, Wyo-



ming, who was sustained as conference president in October; Charles R. Turner, Hobart, Tasmania; sitting: Thomas A. Longey, Tooele; Don C. Rushton, Mission President, Salt Lake City; Sister Rushton, his wife; Edward F. Clark, acting conference president, Farmington, Utah."



Elders and lady missionaries of the East Pennsylvania conference. Top row, left to right: B. Frank Bertcher, Salt Lake City, Utah; Walter E. Dye, conference president, Firth, Idaho; Leonard Madsen, Provo, Utah; second row: Quimby Roundy, Alton; Walter P. Monson, mission president, Ogden; Eugene Hilton, retired conference president, Hinckley; Percival P. Bigelow, Provo; first circle, Leslie Tidwell, Smithfield, Utah; Ruth M. Savage, Woodruff, Arizona; Viola C. Peterson, Samaria, Idaho; lower circle: Hyrum W. Stevens, Mt. Carmel; Edmund Sperry, Salt Lake City; Samuel Hadley Jr., Ogden, Utah; Grover N. Arrington, Twin Falls; Lorenzo H. Hatch, Franklin Idaho.



# Priesthood Quorums' Table

## Suggestive Lesson Outlines for the Deacons

In the January ERA, the plan for conducting the lessons emphasized thinking on the part of the boy. In the present issue, the emphasis is placed on coupling the truths learned with practice, in other words, forming habits in connection with the ideas acquired. The physical basis for habit is the plasticity of the nervous system. Because of that property of the nerves, when an act, in accordance with an idea, is performed, the part of the body concerned adapts itself to the act. Then there is a tendency to perform the act again and again. For example, a boy by repetition of acts acquires a liking for wholesome food and drink, or for unwholesome food and drink, as the case may be. There is a desire in either case which influences conduct and which urges the boy to seek the company where either the wholesome or the unwholesome foods can be secured. That is also true in matters spiritual.

The deacons are just beginning to form habits that pertain to the Holy Priesthood. In natural disposition of mind they are most adaptable to habits in harmony with the priesthood, in the deacon period of their lives. No service of more importance can be rendered to the Church than to help the deacons to acquire gospel ideas and work them out into habits.

To this end we recommend that each instructor give such time as is needed during the week to keep in touch with boys who are careless in respect to the callings of their office; and, at the recitation period, make inquiry as to whether they are performing their allotted ward service. In addition to the truths learned from the lessons, section 4 contains other goals to strive for. Verses 41-46 of section 121 tell how to do it.

### LESSON 5

(Text *The Latter-day Prophet*, Chapter 5)

Problem: We have learned how Joseph the Prophet discovered the ancient records, now we are to learn what the Angel Moroni required of him in return for the possession of the sacred treasure.

Study the chapter. As each paragraph is read or reported on, ask questions that will bring out the bearing of the paragraph on the problem of the lesson. These outlines are suggestive only on one problem, which may occupy the whole recitation period.

Get the answer to the problem of the lesson. Show that the principle involved is a common, fundamental principle. For example, the state pays nearly \$39 in each of your school years for your education. What does it expect of you in return? Name some things your parents have done for you. What do they expect in return? You have the privilege to possess the contents of the Book of Mormon; what will be expected of you in return? Also, you have the Aaronic Priesthood conferred upon you; what will the Lord expect of you in return? How does these instances agree with the Savior's statement, "where much is given much is required"?

### LESSON 6

(Chapter VI)

Problem. Through what means and by whom was Joseph Smith taught to translate the ancient record into English?

Study the chapter. (See lesson five).

Find the answer to the problem of the lesson. Contrast the way in which the Prophet was taught to translate ancient languages into English, with the way of learned men. Which do you think is the more reliable? Give instances where the Lord's power has translated unknown spoken languages.

#### LESSON 7

##### (Chapter VII)

**Problem:** What did Joseph Smith do in connection with the translation of the Book of Mormon, by which he learned that to displease the Lord brings sorrow? How did he gain forgiveness?

Study the chapter. (See lesson five). Read chapter 25, *History of the Prophet Joseph*, by Lucy Smith.

Answer the problem of the lesson.

Name some acts of the boys of your ward that you think are displeasing before the Lord. Compare them in principle with what the Prophet did in this instance. What blessings do the boys have which they may be deprived of, if they do not repent? What does the Lord expect of us when we displease him?

#### LESSON 8

##### (Chapter VIII)

**Problem:** In a former lesson we have seen how the Prophet Joseph obtained a knowledge of the existence of God our Eternal Father and his Son Jesus Christ. Relate the event. This gives us evidence for our faith in them. Now let us inquire as to how he came to introduce into the gospel the principles of repentance and baptism by immersion for the remission of sins.

Study the chapter. (See lesson five).

Answer the problem of the lesson.

What other denominations believe these principles? Who instructed Joseph and Oliver, and gave them authority to baptize? What important baptism did he (John the Baptist) perform when he lived on the earth? How would he know, then, which was the right way and what baptism was for?

**Courses of Study for Priesthood Quorums—1915—PRIESTS—**"What the Priest Should Know and Do." A book of eighty-four pages, written especially for the classes of 1915. Price 15c, postpaid. This outline and also "Rational Theology," by Dr. John A. Widtsoe, for the High Priests, Seventies and Elders, will be sent direct without order.

**TEACHERS—**"The Life of Christ," the same as for 1914. It is recommended that the gospel be studied directly from the New Testament, as supplemental exercises. Price 15c.

**DEACONS—**"The Latter-day Prophet," by Geo. Q. Cannon, a book of 192 pages, bound in cloth. This book was used some three years ago with great success and many of the volumes may be found in the homes of the Saints. Price, 40c., in cloth. There are none of these books in paper binding.

**HIGH PRIESTS, SEVENTIES AND ELDERS.** "Rational Theology," by Dr. John A. Widtsoe, a book of about 200 pages, in which the doctrines and aims of the gospel and the Church of Christ, are set forth in a text new, attractive and scientific. Price, paper 25 cents.

All these courses will be distributed through the office of the IMPROVEMENT ERA, address 20-22 Bishop's Building, Salt Lake City, Utah.

# Mutual Work

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## Stake Work

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### Originality in Public Speaking

Young people should learn early the need of stating information which they may have obtained, in words of their own. Using without credit other people's language and expression, besides being ethically wrong and despicable, hinders the progress of the individual and retards his growth in public speaking. Our present excellent activities in contest work, in the Mutual Improvement Associations, carry with them possibilities of great harm to the contestants, if they are indifferent about thinking for themselves, and expressing their thoughts in their own words. The individual contestants should carefully watch themselves in this matter, so that plagiarism may be strictly avoided. Wherever it is necessary to use other people's words, or tell other people's stories, distinct credit should be given to them by the speakers.

The public speaking contests which are now carried on in our Mutual Improvement Associations are intended to be original on the part of the person who speaks, as far as the construction of the speech is concerned, and also as far as possible in the development of the argument or story. It is permissible, and really advisable, that the contestants shall be coached, and that they shall receive as much training for the contest as they can get. If they so prefer, they may pattern after model orators, and even adopt the style of some favorite orator. It is also legitimate to secure all the criticism from friends and teachers, that they can get, but it is entirely wrong for them to copy other people's words and adopt them as their own, or quote from other writers without giving such writers due credit. Of course, it is not expected that our contestants shall be original in the sense that they are to create everything new, but it is emphatically impressed upon them that they shall avoid the direct use of other writers' or speakers' words and ideas, without acknowledging the sources. In public speaking, particularly among the young, the speakers, it has been noticed, frequently commit to memory paragraphs and pages of other writer's productions and repeat them without proper credit being given to the source. This must be avoided. In order to experience the very best results from our contest work, officers should impress upon the contestants early in the contest the need of getting all the information and help they can to help develop and present their theme; but after this help and information is received, they themselves must do the thinking, the construction, and the development of the theme, then deliver it in their own words in a simple, straightforward manner. Wherever they have occasion to quote, proper credit must be given to the source of the information.

### A New Year Greeting

The IMPROVEMENT ERA has received the *Granite Wireless*, number one, volume, 2, 1915, a little four-page publication issued by the Mutual Improvement Associations of the Granite Stake of Zion. It is full of encouragement to the members of our organizations and of

important items pertaining to their work and activities. Among its leading articles is a greeting from the Granite stake presidency to the members of the Mutual Improvement Associations which is appropriate and applicable to all stakes, and we therefore take pleasure in quoting it in full. Supt. C. H. Nordberg and his associates are busily engaged in M. I. A. activities and express themselves pleased with the privilege of devoting their time and energy to the cause, and in "teaching the unthinking boy to think." And President May Greene and her associates are likewise devoted to the girls:

#### GREETINGS

"May the year 1915 bring to you an increase in the joy of living—the sure recompense of loving service. In heaven the joy of living is complete because service is perfect. And we bring heaven to earth in proportion as we unselfishly work with love unalloyed for the real good and happiness of our fellows. Hence heaven is found not in the play-house, the skating rink, or in the dance hall, but in a visit to the bedside of the sick, in the bread fed to the worthy poor, in the clothing given to the naked, in the cheering word spoken to the downcast, in the uplift extended to the fallen, in the love shown to the lonely,—in every act springing from a pure motive to be helpful without thought of reward.

"May the continuous aim of all Mutual workers be to establish heaven on earth. And this result can be achieved—the Millennium established in Zion—only when Satan shall be bound, i. e., when the tempter shall have no power over the children of men because of the purity and sinlessness of their lives. Such a condition is no Utopian dream. The 'sure work of prophecy' makes it a future certainty. Christ, our elder brother, lived the perfect life. With increased diligence let us try to be like him. And when we are so our 'joy will be full.'

"FRANK Y. TAYLOR,

"JOHN M. CANNON,

"JOS. F. MERRILL,

"Stake Presidency."

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## Vocations and Industries

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### The Fourth Annual Convention of the National Vocation Guidance Association

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BY B. H. ROBERTS

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The above convention was held in the John Marshall High School Building, Richmond, Virginia, on the 7th, 8th and 9th December, 1914. In the number in attendance, the convention was disappointing; but all parts of the United States were represented, from the Pacific to the Atlantic coast, and from north to south; but the member from Utah was the only representative from the Inter-Mountain states. The program for the three days sessions was crowded. The general topic of the first day's meeting was "Practical Phases of Vocational Guidance." The papers that seemed to attract most attention under this heading was one by Miss Margaret Brown of Henry street settlement, New York City; and "Vocational Guidance: A Function of the state University." by Prof. J. D. Elliff, of the University of



Missouri, Columbia. The second day the general topic was: (a) "Vocational Guidance in the Public School System;" and (b) "Vocational Guidance and Social Welfare; on the third day the questions considered were under the general caption, "Vocational Guidance Problems and Issues." At this meeting the member from Utah was given the opportunity to report the works of Vocational Guidance undertaken by the Y. M. M. I. A. The report was listened to with marked attention, and the treatment of the problems of guidance, especially the employment of men for vocational counselors of some experience in life, with some knowledge of the stress of the struggle for existence, and especially the employment of the services of fathers who had been successful in guiding their own sons and daughters into vocations where they were achieving success—was received with applause; as was also the emphasizing of the need of coupling with a vocation some *avocation*, that would tend to enrich the life, and enlarge the usefulness of individuals following even the humblest vocations.

All the papers and the trend of all the discussions at this convention were on the supposition that vocational guidance would become a function of the public school system; of the higher grades—say the seventh and eighth—of the grade schools; of the high schools, and the state universities. And doubtless this will be the case; the schools furnishing the best machinery for performing the work, and can easiest supply the trained vocational counselors, so necessary to the complete success of vocational guidance. But it will be some time before this work can be introduced into the public school system, and the expert counselors trained for the practical work required. Meantime, the needs of the youth of today, who will be the men and women of tomorrow, are upon us now, and are pressing for attention. These needs must be met. I conclude, therefore, that there is urgent need of going on with this work in our Y. M. M. I. Associations without any hesitation or fear in regard to our undertaking work that will ultimately gravitate to the public schools. We should aim to cultivate public opinion that will demand that vocational guidance become part of the public school curriculum. Let our work be in aid of such a consummation so devoutly to be wished, a work in which there shall be co-operation with, and supplemental aid to such work in the public schools, rather than competition and rivalry. It is also probable that for some years to come there will be quite a large element of the youth in our community who will not be reached by this work through the public schools, and among these we shall find a legitimate field for the work of our associations in Vocational Guidance for some time to come at least; and always we can give vocational guidance, by whomsoever undertaken, sympathetic and, I hope, intelligent, practical support.

### Vocation Lectures

The General Board, through the Vocations and Industries Committee, has arranged for a series of lectures on vocations to be given in the Assembly Hall, Salt Lake City. The Committee co-operated with the superintendents of the Ensign, Liberty, Salt Lake, Pioneer, Granite and Cottonwood stakes, and have obtained some of the leading citizens of the community to present the following lectures on the dates named:

- January 9—"The Trades as Vocations," Nephi L. Morris.
- January 17—"Agriculture," Dr. Liberty H. Bailey.
- January 23—"Business,"—"Buying," Bishop Chas. W. Nibley.
- "Selling," John D. Spencer.

- January 30—"Business,"—"Merchandizing and Banking," W. W. Riter.  
 "Manufacturing," T. R. Cutler.  
 February 13—"Engineering," Sylvester Q. Cannon.  
 "Mining," Dr. J. F. Merrill.  
 February 27—"Architecture," Lewis T. Cannon.  
 "Art," Elbert Eastmond.  
 "Music," Anthon C. Lund.  
 March 14—"Medicine," Dr. A. J. Ridges.  
 "Law," Stephen L. Richards.  
 March 27—"Teaching," Dr. George H. Brimhall.  
 "Journalism and Authorship," B. H. Roberts.  
 The lectures are free to all.

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## Class Study

### To Class Leaders

BY DR. GEORGE H. BRIMHALL

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You may estimate the value of any lesson by:

FIRST, the percent of enrolled members present.

SECOND, by the percent of those present who are attentive, or open to impressions.

THIRD, by the percent of those present who are in action, expressing themselves during the recitation, and especially by the percent of backward members brought into action during the recitation.

FOURTH, by the attitude of the class at the close of the recitation, conquest or defeat, weariness, or workativeness, satiation or apathy.

#### SUGGESTIVE STEPS IN CONDUCTING A RECITATION

FIRST, review the previous lessons, or some phase of the previous lessons, or some phase of the previous work by test questions, stimulating or suggestive inquiries.

SECOND, test the preparation of the lesson at hand by calling for a statement of what the subject of the present is and also a statement of the chief problem assigned. Now, take the attitude of one who is present to remove obstacles, and lead the members to present their difficulties to you. When a difficulty is presented by a member, give the class a chance to help them out, you remaining in the background as a court of last resort. Let the boys tussle with their difficulties among themselves, using you as reference.

THIRD, when the discussion of difficulties has proceeded to the limit of either time or profit, you come to the foreground with a talk on the new lesson in the light of the discussion among the members, adding to what they have brought out, from the text and enriching the text by supplemented ideas.

FOURTH, step into the background again and judiciously provoke a discussion of the lesson in the light of your contribution to the lesson.

FIFTH, have a co-operation summary of the essentials of the lesson, discovering what conclusions have been reached by the class.

SIXTH, assign the next lesson definitely, by stating what matter

should be read, and also by naming at least one problem to be solved by the whole class in preparation. Other problems may be assigned to individuals but the main problem should be worked at by every member in his preparation.

You must study the lesson, picking out the problems and planning for their presentation and solution, equipping yourself with apt illustrations with which to illuminate your explanations. You must not forget that a lesson that is not problematic will be lacking in the elements of contest and conquest—the two great spurs of youth.

Remember that all teaching is not preaching. The latter is admirably suited to congregations, and the former is especially adapted to class work. See that your members have a chance to do one-half of the asking and telling. See that the backward boy is led to say something.—“Good meeting; I spoke.”

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## Athletic and Scout Work

### Important Information for Scout Leaders

BY DR. JOHN H. TAYLOR

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In December the committee on Athletic and Scout Work gave instructions as to the method of handling the annual scout fee. This month we call your attention to the method of sending in new names of boys and the amounts due, etc. These blanks can be obtained at the ERA office.

#### FEEs

In remitting dues for new boys during the year, you may pay “proportionate” dues for the unexpired period of the year for which your troop is registered, as follows: 25 cents for 9 months or more, 20 cents for 6 to 9 months, 15 cents for 3 to 6 months, and 10 cents for 3 months or any part thereof. Thus, if your commission expires August 31, 1915, a boy entering your troop in June, July or August, 1915, will pay 10 cents; if he joins in March, April or May, 1915, he will pay 15 cents; if he joins in December, 1914, or January or February, 1915, 20 cents, etc. Obviously it is necessary to have a plan whereby no boy receives a certificate beyond the period for which the troop is registered.

If the original registration covered less than 12 Scouts then the difference between the \$3.00 minimum troop registration fee and the amount for the originally registered Scouts at 25 cents each may be applied toward the payment of registration fees for newly enrolled Scouts in such troops.

#### CERTIFICATES

A Boy Scout membership card will be provided for each boy regularly enrolled. It is understood that no boy shall receive this certificate nor wear the official badge or uniform until he has passed the Tenderfoot test and taken the promise as prescribed in the Official Handbook.

#### REGISTRATIONS

Last year, scoutmasters registered boys in New York as candidates to become scouts. A whole year has passed, and many of the boys are still candidates, and have no authority to call themselves scouts. In a year's time, a boy should be able to pass his Tenderfoot and Second Class tests, at least. Are we fair with the boy when we fail to do our work systematically, and carry him through these grades? Scout

lessons, as published in the ERA for November, 1914, if followed will get the boy through. Do not study at random the phases of scout work which may interest you or the boys most; but work out the requirements of a Tenderfoot first, then the Second Class, then the First Class, and then the merit badges. This order of taking up the work encourages the boy, makes a better program, and gets the boy to the desired place. No excuse is good enough to induce you to follow any other plan. (References to the lessons, in the ERA are to the old edition of the "Hand Book for Boys.")

#### NATIONAL ORGANIZATION DAY

The week of February 8 is organization week. On that day, 1910, the National Organization of Boy Scouts of America was effected, so on each anniversary of that day and week the scouts remember it by doing special scout work. One day should be used by the scouts in doing a "daily good turn," as a troop. Each stake should have all the scouts come together when practicable, on February 8, or during that week, and carry out a program consisting of short scout talks, scout songs, scout yells, scout stories, scout stunts, and reviews of scout promise and laws, and flag salute. Why not make it a big night for the boys in your stake or ward?

## Reading Course

### Books

BY BRYANT S. HINCKLEY

"It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are true levelers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am,—no matter though the prosperous of my own time will not enter my obscure dwelling,—if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live."—Channing.

In this beautiful tribute of Dr. Channing, we are inclined to underscore the statement "they give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of all our race." To encourage the wise and "faithful use" of good books is the end sought for by the Reading Course Committee. It is confidently expected that all Stake and Ward Officers will co-operate in this effort, that they themselves will not only read, but that they will ardently encourage the reading habit among the young men everywhere. "Read and get others to read," is our motto. For suggestions and helps in this direction, consult the Y. M. M. I. A. Handbook, page 45. Through the courtesy of the editor, we will be permitted to say something about what to read and how to read, in subsequent issues of the ERA.



## Passing Events

**The Knight Sugar Company** decided on January 13 to move their factory from Alberta, Canada, to a site near Layton, Davis county, Utah.

**The San Diego-Panama-California Exposition** was officially opened at midnight, January 1st, by President Woodrow Wilson who pushed the button at Washington connecting a wire leading to the exposition grounds. The Utah building was visited by a large contingent of Utah people including Governor William Spry and other leading citizens.

**A national prohibition amendment** was submitted to the House of Representatives, and a final adverse decision upon the subject was given by the House on the 22nd of December. The resolution was by Representative Hobson and was submitted to Congress as a constitutional amendment prohibiting the sale and manufacture of liquor in the United States. There were 197 yeas and 189 nays. Among the nays were Representatives Howell and Johnston of Utah.

**Increase in freight rates**, approximating five per cent on all the railroads between the Atlantic seaboard and the Mississippi river, north of the Potomac and Ohio rivers, were granted on December 18 by the Interstate Commerce Commission. It is estimated that the advanced rates will increase the income of the roads about thirty million dollars annually. The decision was made upon the showing by the roads that in addition to conditions from which they previously asked relief, they are now confronted with an emergency because of the war in Europe.

**A resolution on woman suffrage** which provided for the submitting to the states an amendment to the federal constitution to enfranchise women, was defeated in the House of Representatives January 12, by a vote of 204 to 174. It was the second vote in the history of Congress on the woman suffrage issue. The question was before the House on the Mondell resolution to submit a constitutional amendment providing that the right of suffrage shall not be abridged "because of sex." A two-thirds affirmative vote was necessary to pass the resolution, and it was defeated by a vote of 30. Congressman Howell voted for the resolution and Congressman Johnston was absent and did not vote.

**A severe earthquake in Italy** on January 13, 1915, destroyed a number of villages. It is estimated that fifty thousand people were either killed or injured in the disaster, and a later estimate places the number at 100,000. The earthquake was of wide extent and is said to be the most severe that Rome has felt in more than a hundred years. The earthquake swept over central and southern Italy, with Avazzano, as the center of disturbance. Towns with thousands of inhabitants were overthrown and great suffering has resulted. The wounded in some instances were left in the ruins for two and three days. In Avazzano there were over eight thousand dead. Famine and severe cold add to the sufferings.

**The eleventh assembly of the Utah Legislature** convened in Salt Lake City on Monday, January 11, 1915. The senate was organized immediately by the selection of Senator W. Mont Ferry as president, with Alexander Buchanan, Jr., as secretary. The House, however,

being nearly equally divided politically were in deadlock until Saturday, the 16th, when the members succeeded in organizing by the selection of Lewis R. Anderson of Sanpete county as speaker, by a vote of 25 to 20. One of the important questions to come before this legislature is the formation of a prohibition bill to be submitted for adoption to the people who are to vote upon it at a special election, if the program carries. A straight prohibition bill was introduced on January 20, in the Senate.

**James Dwyer**, a noted pioneer of Salt Lake, and well known throughout the state of Utah and the intermountain west, as a man of sterling character and ability, died of general debility in the early morning of January 13, at the L. D. S. Hospital. Mr. Dwyer was born November 22, 1831, in Bansha, Tipperary county, Ireland. While he was very young, his parents settled in Detroit, Michigan, where his father became a leading business man. While a boy Mr. Dwyer attended school there and worked with his father. In 1860 he was converted to the faith of the Latter-day Saints and came to Utah, crossing the plains in an ox team company. He came to Salt Lake and engaged as a news dealer and began his famous book-store, as a news-stand, in the old Townsend House, on West Temple and First South. He was greatly interested in education and many young men throughout the state can testify to the help which he rendered them in their selection of books. His old store at No. 72 South Main street was the center of the educational and literary thought and gatherings of Salt Lake City for many years. In 1884 a fire destroyed his stock, and he went out of business, devoting the remainder of his time to educational affairs and to his personal business. In 1862 he was married to Sarah Hammer with whom he had eight children. An extended sketch of Brother Dwyer appeared in the *IMPROVEMENT ERA* for June, 1911, Vol. 14, page 696.

**An enjoyable dinner** was given by the General Board of the Y. M. M. I. A. to the General Board of the Y. L. M. I. A. on January 14, at the Bishop's Building. The purpose was to increase the spirit of good fellowship between the members of the two boards, and to provide an enjoyable evening's entertainment. Both purposes were fully accomplished. There were over one hundred and fifty in attendance, including members of the two boards, their escorts, and some of the leading authorities of the Church. A reception was held at seven o'clock, and the dinner was followed by a program of speeches, toasts, songs and a joke contest. President Joseph F. Smith gave the address of welcome, which was responded to by President Martha H. Tingey of the Y. L. M. I. A. President Heber J. Grant acted as toastmaster. He was introduced by a very complimentary speech by President Smith, in these words: "It is my pleasurable duty to introduce to you a gentleman who possesses a tongue 'like the pen of a ready writer'; a gentleman with memories as inexhaustible as the eternal elements; a gentleman with a brain as full of energy as harnessed electricity; a vigorous, true friend and an intense but forgiving enemy; a gentleman who is generous to a fault, whose days are full of wakeful activities, and whose nights are sleepless; a gentleman you can 'tie to', and who will not disappoint you this evening—our 'toastmaster' for this auspicious occasion—Elder Heber J. Grant." After a witty response by Elder Grant, he introduced toasts which were responded to by President Richard W. Young, Mrs. Ruth May Fox, and Oscar A. Kirkham. A feature of the evening was the joke contest between Orson F. Whitney and B. S. Hinckley. Among the delightful musical selections were the contralto solo by Evangeline Thomas, violin solo by Miss Mae Anderson, and the bass solo by

Willard Andelin who responded to an encore and sang "Rocked in the Cradle of the Deep." Elder B. H. Roberts offered the invocation and President Anthon H. Lund pronounced the benediction. Thomas Hull of the General Board social committee had charge, and to him and associates is due in great measure the success of the very pleasant evening.

**The Great War.** Since our last report closing December 16, desultory fighting has been proceeding both in the east and in the west with no decisive results. Much suffering has been endured by the soldiers both in Poland and Belgium and France on account of the snows and winter storms.

December 17.—Great Britain declared that henceforth Egypt will constitute a British protectorate, the suzerainty of Turkey being terminated. It was announced from Russia that the German cruiser "Frederich-Karl" was sunk during a recent engagement in the Baltic. The allied troops occupy Westende on the Belgian coast after a bombardment by warships which forced the Germans to retire.

December 18.—The British government announced that the khedivè of Egypt Abbas Hilmi Pasha had been deposed and the government had appointed in his place his uncle Prince Hussein Kemal Pasha, with the title of sultan. Sir Arthur MacMahon is appointed high commissioner for Egypt. The Germans occupy Lowicz half way between Lodz and Warsaw, after several days' fighting. The Italian senate adjourned after a demonstration in favor of peace. King Haakon of Norway, and King Christian of Denmark met with King Gustave at Malmo, Sweden, to discuss problems of the war affecting the Scandinavian countries.

December 20.—Dixmude is evacuated by the Germans after occupation since November 10. Prince von Buelow, special German ambassador to Italy, was received by King Victor Emmanuel.

December 22.—General Joffre retires twenty-four French generals.

December 24.—The Russians take four thousand Austrians prisoners. The Germans take 837 prisoners and kill three thousand Anglo-Indian troops near St. Hubert.

December 25.—Seven British sea planes attack Cuxhaven, Helgoland, the German naval base.

December 26.—A British submarine enters the Dardanelles and destroys mines. The Russians captured ten thousand Austrians at Krosno in Galicia.

December 28.—St. Georges, near Nieuport is taken by the French.

December 29.—President Wilson protests against the detention of American ships in search for contraband. Russians defeat the Austrians near the Carpathians, taking three thousand prisoners.

December 30.—There was hard and continued fighting in the trenches between Meuse and Moselle. The Germans make a bomb-dropping raid on Dunkirk, and fifteen are reported killed.

December 31.—The French attack the village of Steinbach, Alsace, and the Montenegrins invade Herzegovina.

January 1.—The British battleship "Formidable" was sunk in the Channel by a German submarine, according to official announcement from Berlin.

January 3.—Two British men of war attack the German East African port of Dar-es-Salaam effecting considerable damage.

January 5.—Cardinal Mercier is said to have been arrested and confined to Malines by the Germans for inciting the Belgians to revolt against German military rule.

January 9.—The swift German battle cruiser "Von-Der Tann" was sunk in battle with a British battle cruiser off Pernambuco, South America.



**The Sonora Colonies, Mexico,** were recently visited by C. W. Lillywhite, of Douglas, Arizona. In a letter to the ERA, dated January 4, he gives an account of his trip with a brief statement of the present condition attending the colonies. Since the exodus of our people from Morelos, San Jose and Oaxaca,—in September, 1912, there has not been on an average more than eight or ten Americans caring for the property in those colonies. Notwithstanding this small American population, practically all of the more than one hundred and forty homes vacated by the colonists are occupied at present. The lands have been utilized, and doubtless never before in the history of that country have the natives enjoyed such luxuries without cost to them. If they had used American economy and foresight they might have stored food and clothing to last them for years to come, but their shiftless habits and indolence have not only proved their own loss and present suffering but also have been the cause of the destruction of thousands of dollars' worth of property belonging to the colonists. When the "Mormon" colonists were forced to fly before the invasion of Salazar's "Red Flaggers" there was every appearance of thrift and industry, but today a more perfect picture of decay, destruction and retrogression it would be hard to find. Notwithstanding that the land is well supplied with firewood to be obtained at little labor, fence posts have been burned for fire wood and even door and window frames from brick houses are torn out and burned, not out of revenge, but merely to supply an immediate want of firewood at a minimum cost of labor. The fruit trees yielded much delicious fruit, and many thousands of bushels of golden grain were harvested and sold, the proceeds going to buy drink (mescal)—that greatest curse to the Mexican race, and today the colonies are teeming with a destitute, starving people, a people, it seems to the observer, almost too indolent to feed and warm themselves when the necessities for such comforts are placed in their hands, without cost to them. The bean crop this year was almost a complete failure, and now to add to the misery and want of the nation, and to the colonists' keen loss, the most destructive floods in the history of the colonies have visited the country (December 19-20,

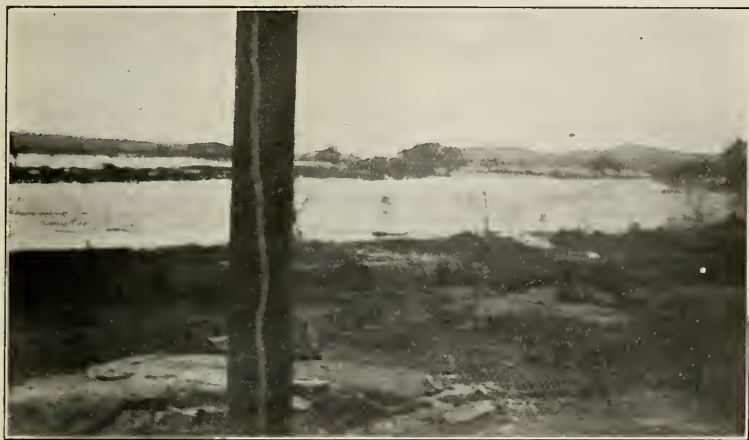


THE MAXHAM HOME

One of the neatest brick cottages of Colonia Morelos as seen while the flood was washing the corner walls away Dec. 27, 1914.



1914). Hundreds of acres of rich lands have been washed away, and thousands of dollars of damage have been done to fences and canals, and have placed these colonies apparently beyond the possibility of being reclaimed and re-inhabited and settled by the Latter-day Saints. In 1905, the colonies also suffered greatly by floods. At that time more than a thousand acres of fertile land, under a high state of cultivation, and many homes, were washed away at Oaxaca. What with floods, crop failures, drought, the revolution, grafters, bandits and robbers, poor Mexico has suffered more than any other land; and these have reduced its race of fifteen million people to the most abject suffering, poverty and famine. There is no need to go to Belgium to find a famine-stricken and starving nation. Not more than sixty miles from the boundary line, dividing peace and plenty and misery and want, between progress and degradation, between the United States



The flood at its height, Dec. 27, 1914.

and Mexico, one may witness thousands of human beings suffering severely for food and clothing. It will be six months yet before anything from the soil can be harvested for their relief. These are the conditions now confronting the natives inhabiting the homes of the colonists at Sonora. They are starving in a land surrounded with rich mineral deposits, acres of the most fertile soil, with orchards of choice fruit trees, implements on the ground. Our colonists are, in obedience to wise counsel, seeking homes in a land whose government guarantees to the industrious inhabitants thereof the fruits of patient toil. "In my opinion," says the writer, "any of the colonists who cherish the faintest hope that they might ere long be permitted to return to the Sonora colonies and enjoy the same blessings as before the exodus, and see those colonies again peopled by industrious Latter-day Saints, will do well now to banish such hopes and resign themselves to labor to build homes in a land of more perfect peace and security. Aside from the ravages of the revolution, the recent floods have rendered the security of the colonies hopeless. Their present condition would discourage the stoutest hearts. Many farms along the Batipito river were washed away entirely. It was formerly a small, harmless little stream but is now a yawning, hungry-looking river-bed covering almost a third part of the once fertile valley." Driftwood and sediment cover the farms for some distance back from the banks.

"The Last Letters of the Prophet Joseph," by B. F. Cummings, Sen., in the next number of the ERA. Many other attractive features; including a good story.

**Original Story Contest.**—1. Open to all. The IMPROVEMENT ERA offers \$25 for the best story in a monthly competition beginning in January and ending in June.

2. All stories for monthly competitions must be in the hands of the editor by the 5th of February and on the 5th of each month thereafter, and must contain not less than three thousand nor more than about five thousand words. Address the Associate Editor IMPROVEMENT ERA for further particulars. Bishop's Building, Salt Lake City, Utah.

## Improvement Era, February, 1915

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